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# INSCRIPTIONS OF THE EARLY KADAMBAS

G.S. GAI



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## FOREWORD

The value of inscriptions as a source of early Indian history is widely recognised. In fact, the epigraphic records scattered all over India, Pakistan and Bangladesh form a very important source for the reconstruction of the political and cultural history of the Indian subcontinent from the third century B.C. to about the fourteenth century A.D. But for these records composed in Sanskrit and Dravidian languages and incised on a variety of materials - primarily lithic objects and copper-plates - our knowledge of the early history of India would have remained highly perfunctory. The number of inscriptions noticed till date far exceeds a hundred thousand, and a large majority of them offer valuable historical information not available anywhere else. The mass of scattered epigraphical wealth noticed or published in numerous Indian or foreign, mostly occidental, periodicals devoted to orientology and other occasional publications, many of them long defunct or out of print, spread over nearly a couple of centuries, is not easily accessible to the students of Indian history. Therefore, the necessity of bringing out properly edited handy compilations of chronologically, dynastically, regionally or otherwise allied inscriptions had been felt for a long time. As early as 1877, a volume of Aśokan edicts was brought out by the Archaeological Survey of India as the inaugural volume of its prestigious *Corpus Inscriptionum Indicarum* series. It was followed by two other volumes comprising post-Aśokan Kharoṣṭhī (or Kharoṣṭī) and Gupta and allied epigraphs. In the last about seventy years only five more volumes including the inscriptions of the Early Guptas (revised), Vākātakas, Śilāhāras, Paramāras, Candellas and Kacchapaghātas and those dated in the Kalacuri-Cedi era have been published. Realising the urgency of the matter and with a view to supplement the *Corpus* series, the Indian Council of Historical Research has taken up the ambitious programme of bringing out handy compilations of epigraphs dating from *circa* sixth to fourteenth century A.D. the chronological limits being flexible in keeping with the dynastic or regional requirements. Fortunately, despite certain difficulties the programme has recorded a steady progress and as many as five volumes comprising the inscriptions of the Pallavas,



Maukharis, Later Guptas, Puṣpabhūti, Yaśovarman of Kanauj, Western Gaṅgas, Gajapatis, Śarabhapuriyas, Pāṇḍuvarṣins and Somavarṣins have already been published and a few others are in the pipeline. The volumes released so far have been received well by students and scholars.

The present volume by Dr. G.S. Gai, formerly Chief Epigraphist, Archaeological Survey of India, Government of India, and a renowned epigraphist in his own right with numerous valuable publications to his credit, brings together all the inscriptions of the early Kadambas. While his texts of inscriptions are immaculate as they should be from a professional epigraphist, the introduction makes certain original contributions on the political and cultural history. It for the first time makes some important suggestions on the history of the early Kadambas springing from his highly innovative and well-based interpretations of the epigraphic evidence. I trust this volume, which would prove to be an invaluable source book on the history of the early Kadambas, would be received well by the students of early Indian history.

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## PREFACE

Although this volume on the Inscriptions of the Early Kadambas was entrusted to me long ago by the Indian Council of Historical Research, I could take up this work only in 1988-89 and I handed over the manuscript to the Council in February 1991. This volume contains 44 inscriptions belonging to the Early Kadamba Dynasty of Karnataka. This is the first imperial native dynasty of Karnataka since the earlier rulers of this region were outsiders. Except No.1 which is written in Prakrit language, all the remaining 43 inscriptions are couched in Sanskrit which was the court language of the Early Kadamba kings. All these inscriptions are critically edited for the first time in a single volume with an elaborate Introduction. I have differed from other scholars in the reading and interpretation of some passages of some inscriptions and have tried to throw fresh light on some other points. For example, I have suggested, for the first time, the identification of the unnamed Kadamba king of the Maḷavalli record (No.1) with Bandhuṣeṇa, the father and predecessor of Mayūravarma who is regarded as the real founder of the Kadamba dynasty.

It is my pleasant duty to acknowledge the help of the Indian Council of Historical Research who, besides entrusting the volume to me, have also undertaken the responsibility to publish it. I am thankful to the concerned authorities of the Council for their interest in seeing the volume through the press. My sincere thanks are due to Prof. Ajay Mitra Sastri for going through the manuscript of this volume and making some useful suggestions and also for writing a valuable Foreword as Convenor of the Inscriptions Programme of the I.C.H.R.

I am much obliged to Dr. K.V. Ramesh, retired Joint Director General of Archaeology, who helped me in getting the plates of this volume prepared in the Office of the Director of Epigraphy when he was the Director. I am also thankful to the present Director of Epigraphy, Shri Madhav N. Katti, for deputing his officer Dr. S.S. Iyer to copy the important Maḷavalli inscription for fresh impressions and for correcting some of the proof pages. I am indebted to Pandit V.S. Subrahmanyam who has rendered considerable help in the preparation of the text

portion in Devanagari script. I am very grateful to Dr. S.S. Iyer for his help in arranging the captions to the plates, in the correction of the proofs, in preparing the Index to the volume and in many other ways. My sincere thanks are due to Prof. U.R. Anantha Murthy, President of the Sahitya Academy, New Delhi, for his kind interest in the publication of this volume. Last but not least, my thanks are due to M/s. Pratibha Prakashan, Delhi for printing this volume expeditiously and neatly.

G.S. GAI

## ABBREVIATIONS

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<i>A.R. Ep.</i>	:	Annual Report of Indian Epigraphy.
<i>Anc. Hist. Dec.</i>	:	Ancient History of the Deccan by Dubreuil.
<i>An. Bh. Or. Res. Inst.</i>	:	Annals of Bhandarkar Oriental Research Institute.
<i>CII</i>	:	Corpus Inscriptionum Indicarum.
<i>Corp. Kad. Ins.</i>	:	Corpus of Kadamba Inscription by B.R.Gopal (1985).
<i>Dyn. Kan. Dist.</i>	:	Dynasties of the Kanarese Districts by J.F.Fleet (1896).
<i>Ep. Ind.</i>	:	Epigraphia Indica.
<i>Ep. Carn.</i>	:	Epigraphia Carnatica.
<i>Hist. of Karn.</i>	:	History of Karnataka ed. by P.B.Desai, S.H.Ritti and B.R.Gopal.
<i>Hist. of S. Ind.</i>	:	History of South India by Sewell.
<i>Ins. West. Gaṅg.</i>	:	Inscriptions of the Western Gaṅgas by K.V. Ramesh (1984).
<i>Ind. Ant.</i>	:	Indian Antiquary.
<i>Ind. Hist. Quart.</i>	:	Indian Historical Quarterly.
<i>Journ. Ep. Ind. Soc.</i>	:	Journal of the Epigraphical Society of India.
<i>JBBRAS</i>	:	Journal of the Bombay Branch of the Royal Asiatic Society.
<i>JBORS</i>	:	Journal of Bihar and Orissa Research Society.
<i>Journ. Ind. Hist.</i>	:	Journal of Indian History.
<i>Journ. or. Res.</i>	:	Journal of Oriental Research.
<i>Mys. Arch. rep.</i>	:	Mysore Archaeological Reports.
<i>QJMS</i>	:	Quarterly Journal of the Mythic Society.
<i>Suc. Sāt.</i>	:	Successors of the Sātavāhanas by D.C.Sircar (1939).
<i>Sel. Ins.</i>	:	Select Inscriptions by D.C.Sircar (1962).



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## **INTRODUCTION**

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## PRELIMINARY

Prior to the rise of the *Kadambas* at the beginning of the fourth century A.D., the *Sātavāhanas* and their feudatory branch *Cuṭukula-Śātakarṇis* and their successors the early *Pallavas* were the sovereign rulers of Karnāṭaka, also called Kuntala in the early period. The discovery of inscriptions belonging to the *Sātavāhana* kings Puṣumāvi, Śivaśrī-Puṣumāvi and Śrī-Śātakarṇi at Myākaḍōni,<sup>1</sup> Banavāsi<sup>2</sup> and Sannati<sup>3</sup> respectively testify to the *Sātavāhana* rule in Karnāṭaka, though their capital was outside Karnāṭaka at Pratiṣṭhāna, i.e. modern Paithān in the Aurangabad district of Mahārāshtra State. But their feudatory branch *Cuṭukula-Śātakarṇis* made Vaijayantī or Banavāsi their capital and their records have been found at Maḷavalli in Shimoga district of Karnāṭaka and at Banavāsi itself. A copper-plate grant<sup>4</sup> found at Hirehaḍagali in Bellary district belongs to the reign of the early Pallava king Śivaskandavarman. Though issued from his capital at Kāñcī, it registers gifts, made by the king, of some villages situated in Sātāhaniraṭṭha (i.e. *Sātavāhaniya-rāṣṭra*). The Myākaḍōni inscription refers to the area near about as Sātāhanihāra (i.e. *Sātavāhaniya-āhāra*) which is the same as Sātāhaniraṭṭha. This would show that the area round about the present Bellary district was under the control of the *Sātavāhanas* first and *Cuṭu-Śātakarṇis* seem to have held away over Shimoga and North Kanara districts with their capital at Vaijayantī or Banavāsi in Karnāṭaka only as attested by the Maḷavalli<sup>5</sup> and Banavāsi<sup>6</sup> inscriptions of Viṇhukaḍa-Cuṭukulānanda-Śātakarṇi. On palaeographical and linguistic consideration D.C. Sircar suggests that the Viṇhukaḍa-Cuṭukulānanda-Śātakarṇi of the

1. *Ep. Ind.*, Vol. XIV, pp. 153 ff. Myākaḍōni was formerly in the Bellary district of Karnāṭaka but is now in the Kurnool district of Andhra Pradesh.
2. *Journ. Ep. Soc. Ind.*, Vol. I, pp. 34 ff. Banavāsi is in North Kanara district of Karnāṭaka.
3. *A. R. Ep.*, 1968-69, No. B. 87. Sannati is in the Gulbarga district of Karnāṭaka.
4. *Ep. Ind.*, Vol. I, pp. 2 ff.
5. *Ep. Carn.*, Vol. VII, Sk. 263.
6. *Ep. Ind.*, Vol. XXXIV, pp. 238 ff.



Banavāsi record is an earlier and different ruler from his name-sake of the Maḷavaḷḷi inscription.<sup>1</sup> The Cuṭukula-Śātakarṇi rulers are endowed, like the kings of the Kadamba dynasty, with the titles *Mānavya-sagōtra* and *Hārītī-putra*. There is another record (No.1) engraved below the Maḷavaḷḷi inscription of Viṇhukaḍa-Cuṭukulānanda-Śātakarṇi which belongs to a certain Kadamba king who renews a grant made previously by a ruler described as *Vaijyantī-pati Mānavya-sagōtra Hārītīputra Śivaskandavarman*. While some scholars think that this Śivaskandavarman is the same as the Kadamba king mentioned in the inscription,<sup>2</sup> others identify him with the early Pallava king of that name referred to in the Hirehaḍagali inscription. But it is not possible to accept both these views. Since the Kadamba king is said to have renewed the gift made previously by Śivaskandavarman as borne out by the grammatical structure of the sentences describing them,<sup>3</sup> it is obvious that the unnamed Kadamba king and Śivaskandavarman are two different persons. Moreover, this Śivaskandavarman is stated to have belonged to the *Mānavya-gōtra* whereas the Pallava Śivaskandavarman belonged to the *Bhāradvāja-gōtra* and, therefore, they are not identical. In this connection, Sircar's suggestion that the Śivaskandavarman of the Maḷavaḷḷi record seems to be a later ruler of the Cuṭukula-Śātakarṇi family and that it is not impossible that he acknowledged the suzerainty of the Pallava king Śivaskandarman and thus assumed his name also appears to be reasonable and acceptable. Such was the political condition which was prevailing in Karnāṭaka or Kuntala when the early Kadambas succeeded the Cuṭukula-Śātakarṇis in the Shimoga and Banavāsi region and the early Pallavas in the Bellary and the surrounding region at the beginning of the fourth century A.D.

1. *Suc.Sāt.*, pp.222-23.

2. Cf. Lüder's *List* No.1196.

3. While the Kadamba king with his epithets is mentioned in the nominative case, Śivaskandavarman, the donor of the previous gift, is referred to in the instrumental case along with his epithets (cf. No.1 below).

## ORIGIN OF THE KADAMBA DYNASTY

There are many stories and mythological accounts about the origin of the Kadamba dynasty. The earliest epigraphical reference to this dynasty, which is also the earliest inscription of the dynasty discovered so far, is found in the Maḷavaḷḷi Prākṛit inscription (No.1) which belongs to an unnamed king of the Kadambas (*Kadambānām rājā*). But the earliest reference to the origin of the name Kadamba given to this dynasty is to be found in the famous Tālagunda pillar inscription (No.4) of the Kadamba king Śāntivarman who is fourth in descent from Mayūravarman, regarded as the real founder of the family. This inscription states that the family was named Kadamba on account of the early brāhmaṇa members of the family tending a Kadamba tree which grew near their house and which bloomed with flowers (*griha-samīpa-dēśa-saṃrūḍha-vikasat-Kadambaika-pād-apam tad-upacāravat-tad-āśya tarōḥ sānāmya- sādharṃyam-asya tat pravavṛtē satīrtthya-viprāṇām prācuryyatas-tad-viśēṣaṇam*).<sup>1</sup> The inscription further states that Mayūraśarman, described as the best of the *brāhmaṇas* (*dvijōttamaḥ*), was born in this Kadamba dynasty (*ēvam-āgatē Kadamba-kulē śrīmān-babhūva dvijōttamaḥ nāmatō Mayūraśarmma-ēti*).

Some legendary tales about the origin of this dynasty are mentioned in the later inscriptions of the 11th-12th centuries A.D. which belong to the subordinate ruling families of the Kadamba dynasties like the Kadambas of Hangal and the Kadambas of Goa. According to one of these inscriptions,<sup>2</sup> the originator of this family was the three-eyed and four-armed Kadamba who sprang into being under a Kadamba tree from a drop of sweat from the forehead of Śiva falling on the ground. This Kadamba begot Mayūravarman. Another record<sup>3</sup> states that Mayūravarman himself was born to Rudra and the Earth under an auspicious

1. The botanical name of Kadamba tree is *Nauclea Cadamba* or *Anthocephalus Cadamba*.

2. *Ep.Carn.*, Vol.VII, Sk.117.

3. *Ep.Carn.* Vol.XI, Dg.35.



Kadamba tree and since he grew up under the shade of that tree the family came to be known as Kadamba. A third inscription<sup>1</sup> from Shimoga district and dated 1077 A.D. states that Mayūravarma was born under a Kadamba tree and was called Trilōcana. The Dēgāmve grant<sup>2</sup> of the Goa Kadambas traces the origin of the family to the three-eyed and four-armed Jayanta, also called Trilōcana-Kadamba. This Jayanta is said to have sprung from a drop of sweat from the forehead of Śiva which fell near the roots of a Kadamba tree when he fought with Tripura and killed him. Yet another record<sup>3</sup> of the same period and belonging to the branch called Nāgarakhaṇḍa Kadambas states that a certain king named Nanda, with the desire of begetting a son, worshipped the god Śiva. And one day some Kadamba flowers suddenly fell from the sky and a heavenly voice said that he (i.e. king Nanda) would get two brilliant sons in the near future and hence this family came to be known as Kadamba.

The above-mentioned tales and mythical accounts belonging to the later period are mostly imaginary and devoid of any historical value. However, they suggest that Mayūravarma was the progenitor of the family which is connected with the Kadamba tree. And this connection is attested, as shown above, by the Tālagunda pillar inscription of the early Kadamba king Śāntivarman.

The kings of the Kadamba dynasty claim descent from *Mānavya-gōtra* and also call themselves as *Hārītī-putras*. Their records describe them as being favoured by<sup>4</sup> the god Svāmi-Mahāsēna i.e. Kārttikēya, the god of war, and the assemblage of the mothers (*Svāmi-Mahāsēna- mātṛ-gaṇ-ānuddhyāt-ābhiṣikta*). But in the Dēvagiri plates of Mṛgēśavarman (No.6) the Kadambas are described not only as belonging to the *Mānavya-gōtra*, but also to *Āṅgīrasa-gōtra* which would suggest, as pointed out by Sircar, that the Kadamba family actually belongs to the *Āṅgīrasa-gōtra*.<sup>5</sup> And this is the only record of the dynasty which mentions this *gōtra*.

1. Ibid., Vol.VIII, Sb.262.

2. Ibid., Vol.VII, Sk.236; JBBRAS, Vol.IX, p.266.

3. JBBRAS, Vol.IX, pp.245, 272 and 285.

4. The expression used for this in the inscriptions is *anuddhyāya* or *anuddhyāta* which, however, is understood by Fleet (*Dyn. Kan. Dist.* p.287) in the sense of 'meditating on'. But D.C.Sircar's interpretation of the expression as 'favoured by' is better and appropriate (*Suc.Sat.*, p.240).

5. Ibid., p.261.

## GENEALOGY AND CHRONOLOGY

Only a few records of the early Kadamba dynasty supply the genealogical information while the rest commence with the ruling king without mentioning his predecessors. Of them, the Tālagunda inscription of Śāntivarman (No.4) and the Guḍṇāpur inscription of Ravivarman (No.22) are important in this regard. While the former record commences the genealogy of the dynasty with Mayūraśarma, who is regarded as the real founder of the dynasty, the latter epigraph takes us back to two more generations by supplying the names of Vīraśarma and Bandhuśēṇa, the grandfather and father respectively of this Mayūraśarma, called by his *kṣatriya* = ending name Mayūravarma here as well as in all the other inscriptions of the Kadamba dynasty. The Dēvagiri plates (No.6), the Hireśakuna grant (No.10) and the Banavāsi inscription (No.12) of Mṛgēśavarman as well as the Halsi plates (No.17) of Ravivarman commence the genealogical account with Kākutstha or Kākutsthavarman, the great grandson of Mayūravarma. Nos.11 and 17 describe Mṛgēśa or Mṛgēśavarman as the eldest son (*jyēṣṭha-tanaya* or *jyēṣṭha-sūnu*) of Śāntivarman, son of Kākutsthavarman. From the Guḍṇāpur inscription (No.22), we learn that Mṛgēśavarman had married the daughter of a Kaikēya king on whom he begot Ravivarman while the Tālagunda inscription (No.13) reveals her name as Prabhāvatī. No.17 of Ravivarman mentions Bhānuvarman as the younger brother of Ravivarman. The two Halsi plates (Nos. 27 and 28) and the Mahāmālappalli grant (No.30) state that Ravivarman's son was Harivarman, the last ruler of the main line of Mayūravarma, while No.27 informs us that this Harivarman made a gift on the advice of his father's younger brother (*pitṛvya*) Śivaratha.

The collateral branch of the Kadamba dynasty commences from *Aśvamēdhayājīn* Kṛṣṇavarman I. The relationship between the main line and this collateral branch is made known from the Birur plates (No.32) of Viṣṇuvarman, son of Kṛṣṇavarman I, which state that Viṣṇuvarman made a gift on the advice (*anujñāta*)



of his father's elder brother (*vyēṣṭha-pitr*) Śāntivarman who is described as the ruler of the entire Karṇāṭa country (*samagra-Karṇāṭa-dēśa-bhūvargga-bharttā*) from which we can safely conclude that he could be none else than Śāntivarman, son of Kākutsthavarman. Thus Kṛṣṇavarman I is another son of Kākutsthavarman and younger brother of Śāntivarman. He is also the brother-in-law of the Western Gaṅga king Mādhavarman III since the records of Avinīta, son of Mādhavarman III, describe Avinīta as the sister's son of Kṛṣṇavarman I who performed the horse-sacrifice (*Aśvamēdha-yājinaḥ śrīmat-Kadamba-kula Kṛṣṇavarmma-dharmma-mahādhīrājasya bhāginēyaḥ*).<sup>1</sup> The Birur plates (No.32) and the Perbbāṭa grant (No.33) of Viṣṇuvarman inform us that he was the eldest son (*vyēṣṭha-tanaya*) of Kṛṣṇavarman I while the Mūḍigere plates (No.34) reveal that his mother was the daughter of a Kaikēya king. This Viṣṇuvarman is called Viṣṇudāsa in the Beṇṇur plates (No.41) of his grandson Kṛṣṇavarman II. Kṛṣṇavarman I had another son called Dēvavarman described as a prince (*yuvarāja*) in his Dēvagiri plates (No.31). The Bannahalli (No.37) and the Beṇṇur (No.41) plates of Kṛṣṇavarman II supply the genealogy of the king for four generations starting from the *Aśvamēdhayājīn* Kṛṣṇavarman I, his son Viṣṇuvarman or Viṣṇudāsa, his son Śimhavarman and the latter's son Kṛṣṇavarman II. The Tagare plates (No.42) of Bhōgivarman mention his father Ajarvarman and his grand-father Kṛṣṇavarman II, besides his own son Viṣṇuvarman II. Besides Ajarvarman, Kṛṣṇavarman II had another son called Ravivarman II known from his Kiṛukuppaṭūru grant (No.38).

While discussing the Kadamba genealogy, we have to notice one Śiva-Māndhātṛvarman who is mentioned as a Kadamba king in his Kūḍgere plates (No.14) as ruling from Vaijayanṭī and making a gift in his second regnal year. His relationship with other rulers of the Kadamba dynasty is not known as observed by Kielhorn who edited this record as early as 1900 and, unfortunately, the position remains the same till today. However, on palaeographical grounds and other considerations like the common epithets applied to Māndhātṛvarman in his Kūḍgere plates and to Mṛgēśavarman in his records,<sup>2</sup> Kielhorn suggested

1. K.V.Ramesh, *Ins. of West. Gaṅgas*, No.15, p.53; No.17, p.62.
2. Cf. the epithets *anēka-sucarit-ōpacarita-vipula-puṇya-skandhaḥ* and *āhava-ārjita-vipula-parama-drḍha-sattvaḥ* occurring in the Kūḍgere plates with *anēka-janmāntar-ōpārjita-vipula-puṇya-skandhaḥ* and *āhava-ārjita-parama-rucira-drḍha-sattvaḥ* in the Dēvagiri plates of Mṛgēśavarman (No.6, lines 4-5).

that Māndhātṛvarman might have been either a younger brother of Śāntivarman, the immediate predecessor and father of Mṛgēśavarman or the younger brother and immediate successor of Mṛgēśavarman himself.<sup>1</sup> However, since such epithets are of common nature and could be applied to any ruler,<sup>2</sup> we cannot be certain about the identity of Māndhātṛvarman suggested by Kielhorn. In this connection, it is necessary to notice the Shimoga plates of Māndhātārāja, son of Kumāravarman (No.15). Contrasting this name Māndhātārāja with that of Śiva-Māndhātṛvarman of the Kūḍgere plates, the editor R.Narasimhachar observed that the difference in these names is so great as to cause a reasonable doubt with regard to the identity of these two kings.<sup>3</sup> But D.C. Sircar is of the opinion that the name Māndhātārāja is evidently a mistake for Māndhātṛ-rāja and that he is identical with Śiva-Māndhātṛvarman of the Kūḍgere plates.<sup>4</sup> A close scrutiny of the facsimile of the Shimoga plates would show that the name of the ruling king is actually Māndhātṛ-rāja only and not Māndhātārāja as read by R.Narasimhachar. This reading would support Sircar's identification of the two kings.<sup>5</sup> However, if this identification is accepted, as we are inclined to, then Śiva-Māndhātṛvarman of the Kūḍgere plates could not have been the younger brother of Śāntivarman or Mṛgēśavarman, as suggested by Kielhorn, since we learn from the Shimoga plates that Māndhātṛ-rāja was the son of one Kumāravarman unless we suppose that Kumāravarman was another name of Kākutsthavarman, father of Śāntivarman or of Śāntivarman himself. But it is difficult to do so in the absence of any evidence. Hence, the place of Kadamba Kumāravarman and his son Māndhātṛvarman or Māndhātṛ-rāja, who may be referred to the fifth-sixth century A.D. on palaeographical

1. *Ep.Ind.*, Vol.VI, p.13.
2. Cf. The epithet *pūrva-sucarit-ōpacita-vipula-puṇya-sampādita-śarīra-buddhi-sattvaḥ* in the Halsi plates of Harivarman (No.28) and *anēka-janmāntar-ōpārjita-vipula-puṇya-skandhaḥ* applied to Kṛṣṇavarman II in his Sirsi plates (No.39).
3. *Mys.Arch.Rep.* 1911, p.35.
4. *Suc.Sat.*, p.306.
5. It has been suggested (*Journ.Ind.Hist.*, Vol.XIII, pp.24 ff) that Māndhātṛvarman of the Kūḍgere plates is different from the Māndhātṛ-rāja of the Shimoga plates and that he is an earlier member than Kṛṣṇavarman I on the ground that there is no mention of the *Aśvamēdha* or horse-sacrifice in his record while the Shimoga plates mention it. This is *argumentum ab silentio* and hence untenable as shown by D.C.Sircar who points out that some records belonging to the period later than Kṛṣṇavarman I also do not mention this *Aśvamēdha* sacrifice (*Suc.Sat.*, p.306).



grounds of their records, remains isolated in the Kadamba genealogy. However, assuming that he was closely related to the Kadambas it may be suggested that he ascended the throne after the death of Mrgēśavarman during the period when Ravivarman was still young.

There are two more stray kings of the Kadamba dynasty whose place in the genealogy is uncertain. They are Madhuvarman of the Taḍagaṇi inscription (No.43) and Dāmōdaravarman of the Koṇṇur rock inscription (No.44). They may be referred to the latter half of the sixth century A.D. and the beginning of the seventh century A.D. They seem to have attempted to revive the Kadamba rule, along with their immediate predecessors Ajavarman and Bhōgivarman, but were subdued and finally ousted by the early Calukya kings of Bādāmi like Kīrtivarman I and his son Pulikēśin II.

The inscriptions of the early Kadamba dynasty contain no reference to the Śaka or any other era, and, therefore, it is not possible to determine the precise date of any ruler of the dynasty. With one exception their records are dated in the regnal years of the ruling king. This exception is provided by the Halsi plates of *yuvārāja* Kākutsthavarman (No.3) which are dated in his eightieth year, regarded as the year counted from the *paṭṭabandha* or coronation of his ancestor and real founder of the family Mayūravarman. Some scholars suggest that since Kākutsthavarman contracted matrimonial relationship with the powerful Gupta kings of Pāṭaliputra, the eightieth year may be counted from the establishment of the Gupta era in 319-20 A.D.<sup>1</sup> But this is not convincing and acceptable since it is not likely that the rulers of an imperial dynasty would adopt the era of another imperial family as a result of the matrimonial alliance.<sup>2</sup> So it is better to take that the year eighty is counted from the coronation of Mayūravarman only. But this does not help us in fixing the exact date of either Mayūravarman or of Kākutsthavarman, though the former king ruled in the first quarter of the fourth century A.D. as will be shown below.

According to the Tālagunda inscription (No.4), Kākutsthavarman is said to have entered into matrimonial relationship, by giving his daughters in marriage, with the Gupta and other kings. The Gupta king who married Kākutsthavarman's

1. *Suc.Sat.*, p.255.

2. The Vākāṭaka king Rudrasēna II had married Prabhāvatī-guptā, the daughter of the Gupta king Candragupta II, but the Vākāṭaka grants continued to use the regnal years only without adopting Gupta era.

daughter is sought to be identified with either Kumāragupta I (415-55 A.D.) or his son Skandagupta (456-66 A.D.).<sup>1</sup> The Bālāghāṭ plates of the Vākāṭaka king Pṛthvīśēna II (470-90 A.D.) state that he was the son of Narēndrasēna (450-70 A.D.) through *Mahādēvī* Ajjhitabhaṭṭārikā, daughter of the lord of Kuntala.<sup>2</sup> Long ago, Dubreuil suggested that Ajjhitabhaṭṭārikā was the daughter of the Kadamba king Kākutsthavarman and that this matrimonial relationship has been indicated in the Tālagunda inscription of Śāntivarman (No.4).<sup>3</sup> And, as we know, Vākāṭaka Narēndrasēna, who married Ajjhitabhaṭṭārikā, was the grandson of Prabhāvatīguptā, daughter of the Gupta king Candragupta II and sister of Kumāragupta I. Thus we have to suppose that Kākutsthavarman gave one daughter in marriage to the son or grandson of Candragupta II and another daughter to the great-grandson, through Prabhāvatīguptā, of this Candragupta II only which is not convincing and difficult to accept. Hence the suggestion of V.V.Mirashi that Ajjhitabhaṭṭārikā belonged to the Rāṣṭrakūṭa family of Mānapura, ruling over the present Satārā and the surrounding region in Mahārāshṭra, whose founder Mānāṅka was also called lord of Kuntala in the Paṇḍaraṅgapalli plates of Avidhēya,<sup>4</sup> is reasonable and acceptable. He further suggests that this Ajjhitabhaṭṭārikā, married by Vākāṭaka Narēndrasēna, might have been the daughter of this Avidhēya who flourished in *circa* 440-55 A.D. In some of the Western Gaṅga inscriptions<sup>5</sup> Avinīta, son of Mādhava III, is described as the sister's son (*bhāginēya*) of the Kadamba king Kṛṣṇavarman who performed the *Aśvamēdha* sacrifice. Among the Kadamba kings only Kṛṣṇavarman I performed the *Aśvamēdha* sacrifice. Since his brother-in-law Mādhava III is referred to the third quarter of the fifth century A.D.,<sup>6</sup> Kṛṣṇavarman I may be referred to the second quarter of that century and his father Kākutsthavarman to the first quarter.

In the above discussion, we have suggested the approximate period to which Kākutsthavarman and his son Kṛṣṇavarman I may be referred to based on their relationship with their contemporary kings of the Gupta and Western Gaṅga dynasties respectively. But the Sangolli plates of the Kadamba king

1. *Suc.Sat.*, p.256; *Karnāṭaka Itihāsa*, p.121.

2. *CII*, Vol.V, No.18, pp.79 ff.

3. *Anc.Hist.Dec.*, p.100. D.C.Sircar also supports this identification; cf. *Classical Age*, Vol.III, p.200.

4. *Ep.Ind.*, Vol.XXXVII, pp.9 ff.

5. Cf. K.V.Ramesh, *West. Gaṅga. Ins.*, No.18, p.67 and No.19, p.71.

6. *Ibid.*, p.liv.



Harivarman (No.29) is the only inscription amongst the records of this dynasty which gives a better clue in fixing the date of this king and based on that we can approximately fix the dates of his predecessors. This record is dated in the eighth regnal year of Harivarman, *Āśvina Amāvāsyā* or the New Moon day in the month of *Āśvina*. Further and more important specification is that there was *Viṣupa* or *Tulā-Saṅkrānti* (Autumnal Equinox) on this day. When the Sangolli plates were published in 1917-18 scholars thought that the Calukyas of Bādāmi displaced the Kadamba rule sometime before 570 A.D. and, based on this assumption, K.N.Dikshit, who edited the Sangolli plates, placed Harivarman about the end of the first half of the sixth century A.D. And, as pointed out by him, the phenomenon *Viṣupa* occurred on three days only during the whole of the sixth century A.D.<sup>1</sup> viz. 507 A.D., 526 A.D. and 545 A.D. Dikshit preferred the date 545 A.D. so that the gap between the last Kadamba ruler Harivarman and the Calukya ascendancy is not much.<sup>2</sup> Accordingly, it was suggested that Harivarman ascended the throne in 538 A.D. But the subsequent discovery, in 1941, of the Bādāmi cliff inscription<sup>3</sup> of the Calukya king Pulikēśin, the founder of the dynasty, dated Śaka 465 or 543 A.D. necessitated some modification regarding the date of the Sangolli plates of Harivarman. Accordingly, this inscription was referred to 526 A.D. instead of 545 A.D. as done previously and, therefore, 519 A.D. was regarded as the date of accession of Harivarman instead of 538 A.D. It may, however, be pointed out, that since Harivarman was defeated and his capital was occupied by the collateral Kadamba king Kṛṣṇavarman II, as will be shown below, it must be the latter king and not Harivarman who was subdued by Pulikēśin I, the founder of the Calukya dynasty. Hence the date of Harivarman has to be pushed still backwards and refer the date of his Sangolli plates to c.507 A.D. and that of his accession to c.500 A.D.

Starting backwards from 500 A.D. as the date of Harivarman's accession, his father and predecessor Ravivarman may be referred to 465-500 A.D. since we know from his Sirsi plates (No.20) that he ruled for 35 years at least. Between Ravivarman and his father Mṛgēśavarman, we may perhaps accommodate Mādhātṛvarman with a short rule of five years from c.460-65 A.D. Mṛgēśavarman may be referred to 450-60

1. *Ep. Ind.*, Vol.XIV, p.165.

2. *Ibid.*

3. *Ibid.*, Vol.XXVII, pp.4 ff.

A.D.<sup>1</sup> and we get his records dated upto his eighth regnal year so far. His father and predecessor Śāntivarman may be placed in 430-50 A.D. and the latter's father and predecessor Kākutsthavarman may be referred to 405-430 A.D.<sup>2</sup> in which case it would be better to regard the Gupta king Kumāragupta I (415-55 A.D.) as his son-in-law rather than Skandagupta (456-66 A.D.). In view of the fact that the Halsi plates of *yuvarāja* Kākutsthavarman (No.3) are dated in the year eighty and this date is accepted, as pointed out above, as the year counted from the year of accession of Mayūravarmā, we have to accommodate four kings during this period of eighty years, one of them being Kākutsthavarman's elder brother Raghu. So Raghu may be given a rule of fifteen years and placed in 390-405 A.D., his father Bhagīratha in 375-90 A.D. and Bhagīratha's father Kaṅgavarman in 360-75 A.D. And Kaṅgavarman's father and predecessor and the real founder of the family Mayūravarmā may be referred to 325-60 A.D. In this connection, we have to consider two more names viz. Mayūravarmā's father Bandhuṣēṇa and grandfather Vīraśarman. While we are not certain whether Vīraśarman ruled at all, Bandhuṣēṇa who, in all probability, is identified with the unnamed Kadamba king described as *Vaijayanṭī-Dharmamahārājādhirāja* in the Maḷavalli Prākṛit inscription (No.1), as will be shown below, may be referred to 310-325 A.D. while his father and the first member of the Kadamba dynasty known so far, viz. Vīraśarman, may be assigned to 305-310 A.D.

Now we have to consider the later limit of the rule of Harivarman who is known to be the last ruler of the main line and also the reign-periods of the collateral branch of Kṛṣṇavarman I, ruling from Triparvata. It is admitted that Kṛṣṇavarman II, the great grandson of Kṛṣṇavarman I, was a contemporary of Harivarman of the main line. It is also suggested that since his Beṇṇur plates (No.41) describe him as undertaking the victorious march against Vaijayanṭī i.e. Banavāsi, the erstwhile capital of the main line of the Kadamba dynasty (*Vaijayanṭī-vijaya-yātrām-abhi-prasthitaḥ*), he defeated Harivarman and occupied Vaijayanṭī whence he issued his Kīṛukkuppaṭur grant (No.38) and the Sirsi plates (No.39). Since Harivarman was ruling from his capital Vaijayanṭī in the year 507, as shown above, his defeat at the hands of Kṛṣṇavarman II might have taken place shortly after

1. D.C.Sircar, however, states that Mṛgēśavarman's accession date would be either 434-35 A.D. or 469-70 A.D. Cf. *Suc.Sāt.*, p.236.

2. This period includes about five years of his *yuvarāja*-ship.

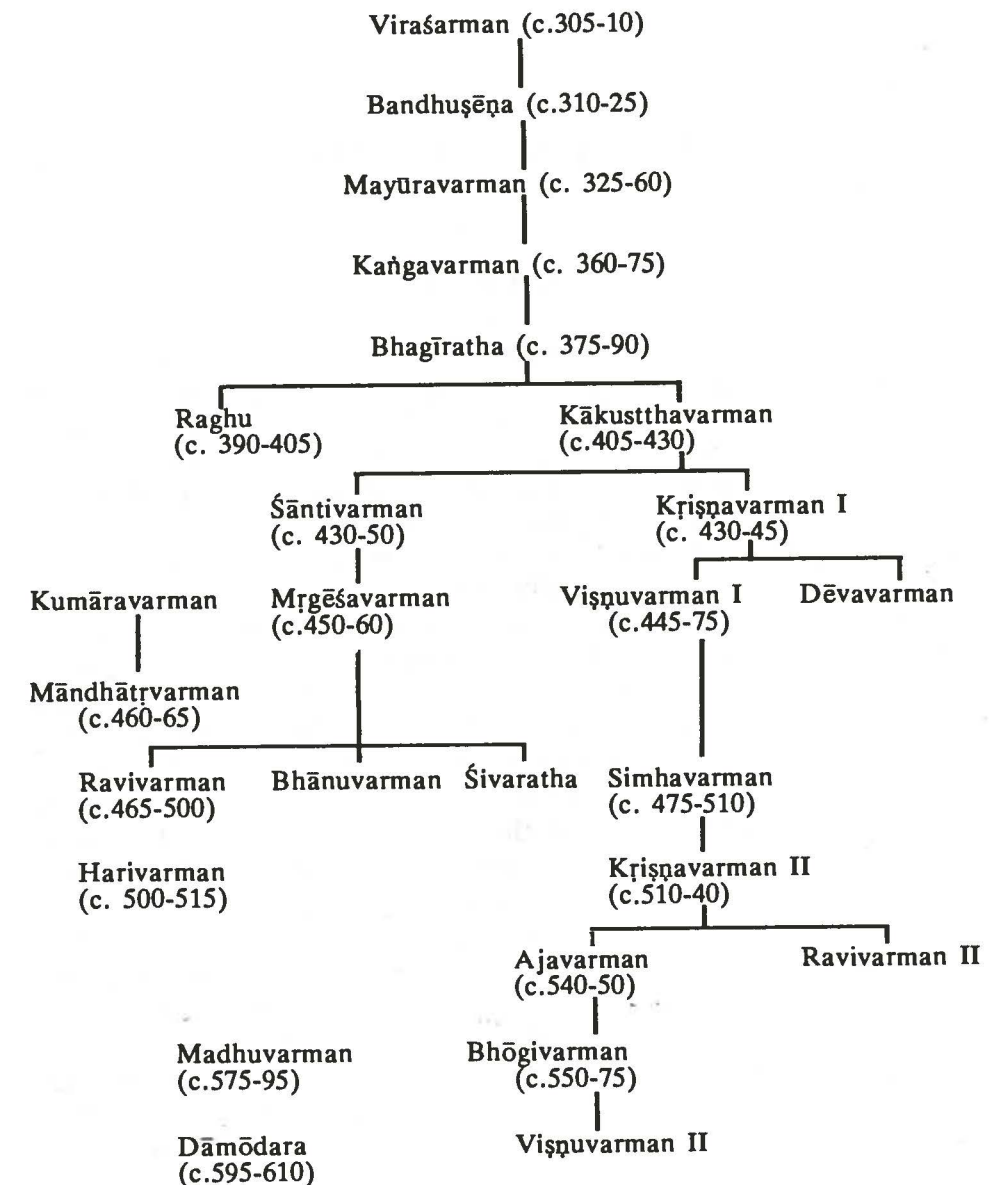


that date, say in 515 A.D. And the Calukya king Pulikēśin I seems to have defeated this Kadamba king Kṛṣṇavarman II and not Harivarman as has been hitherto thought of in about 540 A.D. in view of the Bādāmi cliff inscription of 543 A.D. mentioned above. Since we have placed Harivarman in 500-15 A.D., Kṛṣṇavarman II of the collateral branch may be referred to 510-40 A.D. We may refer Simhavarman, the father and predecessor of Kṛṣṇavarman II, to the period 475-510 A.D. and his father Viṣṇuvarman to 445-75 A.D. Viṣṇuvarman's father and the founder of the collateral branch Kṛṣṇavarman I may be referred to the period 430-45 A.D. which accords well when we consider that his sister was given in marriage to the Western Gaṅga king Mādhavavarman III who is placed in the third quarter of the fifth century A.D. as pointed out above. The period of Kṛṣṇavarman I also includes that of his son *yuvarāja* Dēvavarman who issued the Dēvagiri plates (No.31).

The son of Kṛṣṇavarman II was Ajavarman whose records have not been found so far and who may be given a short rule of ten years and placed in 540-50 A.D. while his son Bhōgivarman who issued the Tagare plates (No.42) may be referred to 550-75 A.D. Another son of Kṛṣṇavarman II called Ravivarman II and the son of Bhōgivarman known as Viṣṇuvarman II do not seem to have ruled the Kadamba kingdom.

There are two more kings of the Kadamba dynasty whose place in the genealogy is uncertain. They are Madhuvarman of the Taḍagaṇi inscription (No.43) and Dāmōdara of the Koṇṇur record (No.44). They may be referred to the second half of the sixth century A.D. and the beginning of the seventh century A.D. respectively on palaeographical grounds. Though they seem to have attempted to revive the Kadamba rule, along with Ajavarman, from the rulers of the Calukyas of Bādāmi, they were finally defeated and ousted by the early Calukya kings like Kīrtivarman I and Pulikēśin II. It must, however, be pointed out that the dates assigned to all these Kadamba rulers should be regarded as approximate and tentative only subject to modification or revision in the light of further evidence.

The genealogy and the chronology of these Kadamba kings discussed above may be shown in the following tabular form for ready reference : -





## POLITICAL HISTORY

### MAYŪRAVARMAN

Mayūravarmān has been regarded as the real founder of the Kadamba dynasty. There is only one inscription belonging to this king discovered so far. It is engraved on a big boulder discovered at Chandravalli near Chitradurga, the headquarters of the district of that name in Karnāṭaka. It was discovered in the year 1929 by M.H.Krishna, the then Director of Archaeology of Mysore State and was published by him in the *Mysore Archaeological Report* for 1931, pp.50-60. Krishna assigns this record to the middle of the third century A.D.<sup>1</sup> and reading the text which is in three small lines as couched in Prakrit language, he states that the name of the king is mentioned as Mayūraśarman who conquered Traikūṭa, Abhīra, Pallava, Pāriyātrika, Śakasthāna, Sēndraka, Punnāḍa and Maukhari rulers. The object of the record was to refer to the construction of a tank by the king. After the publication of this important inscription, several scholars commented on it suggesting some modifications regarding the reading of some countries conquered by the king and also about the date of the epigraph.<sup>2</sup> But these scholars generally agree with Krishna that the inscription belongs to the king named Mayūraśarman, that it is written in Prakrit language, that it refers to several conquests by the king and that it records the construction of a tank. This view held the ground amongst the historians and epigraphists for more than half a century. It was, however, left to a non-professional historian and epigraphist in the person of B.Rajasekharappa, a Reader in Kannaḍa in the

Government Arts College at Chitradurga, to tell the world of scholars that the Chandravalli inscription is not written in Prakrit language but is couched in Sanskrit, that the name of the king is spelt as Mayūravarmān and not Mayūraśarman, and that the epigraph does not mention any of the conquests of the king as thought of hitherto but only records the repairs done to an already existing tank making it beautiful to look at. A re-examination of the facsimile of this inscription would convince us about the new reading and interpretation offered by Rajasekharappa, though one may differ from him in the reading of a couple of letters and words here and there and also in the interpretation of some expressions. It is noteworthy that the name of the king as given in the revised reading is Mayūravarmān instead of Mayūraśarman as read previously.<sup>1</sup>

As we have already pointed out, the unnamed Kadamba king mentioned in the Maḷavalli inscription cannot be identified with *Vaijyantī-pati* Śivaskandavarman referred to in the same record as a previous donor or with the early Pallava king Śivaskandavarman.<sup>2</sup> According to D.C.Sircar, he may be identified either with Mayūravarmān or his immediate successor while others think that he may be Mayūravarmān himself.<sup>3</sup> It may, however, be noted that while the Maḷavalli inscription of this unnamed Kadamba king is written in Prakrit language, the Chandravalli record of Mayūravarmān, as now read, is couched in Sanskrit language, as shown above. Therefore, the Kadamba king of the Maḷavalli record appears to be the immediate predecessor of Mayūravarmān and not Mayūravarmān himself or his immediate successor as has been suggested. Till recently we did not know of any predecessors of Mayūravarmān except the mythological originator of the dynasty.<sup>4</sup> But the recent discovery of a pillar inscription (No.22) at Guḍnāpur near Banavāsi has revealed the names of Mayūravarmān's father and grandfather for the first time. According to this epigraph, the first member

1. We have referred Mayūravarmān to c.325-60 A.D. Cf. the Chronological table above.
2. See *Prabuddha Karnāṭaka* (Kannaḍa), Vol.13 (1932), pp.6-12; *JBORS*, Vol.XIX, (1933), pp.220-21; *Hist. of Karn.* (ed. by P.B.Desai etc., 1970, p.57); *The Classical Age* (1954), p.272. Krishna, however, in a personal talk with me in 1947, shortly before his death, informed me that the facsimile of this record published by him is a doctored one and, therefore, we should attempt to read the inscription independently without being influenced by his reading and interpretation.

1. If the reading and interpretation of the Chandravalli inscription offered by Rajasekharappa is accepted, as we are inclined to, then this becomes the earliest Sanskrit inscription discovered in Karnāṭaka so far.
2. See pp.2-3 above.
3. *Suc.Sāt.*, p.248; *Karnāṭaka Itihāsa* (Kannaḍa), 1967, p.116.
4. Some late records of about the 11th century A.D. inform that there were some early Kadamba rulers called Jayanta, Madhukēśvara, Mallinātha and Candrarvarman I. The last ruler had two sons named Candrarvarman II and Purandara and the son of Purandara was Mayūravarmān (cf. *Karnāṭaka Itihāsa*, p.177). Of course, such information is not reliable since the account is obviously fictitious.



of the Kadamba dynasty is Vīraśarman described as belonging to *Mānavya-gōtra* and also as *Hārītī-putra*, the titles which have been assumed by all the later kings of this dynasty and which were adopted from their predecessors the Cuṭukula-Śātakarṇis. Vīraśarman is also described as the best of the *brāhmaṇas* (*dvijōttama*) and as belonging to the Kadamba dynasty. Thus we get the name of the dynasty Kadamba associated with the very first person of the family. Vīraśarman was well-versed in the *Vēdas* (*Vēda-kula-matīḥ*). We learn from the Tālagunda inscription of Śāntivarman (No.4) that his ancestor Mayūraśarman went to Kāñcī, the capital of the Pallavas, for higher studies in the *Vēdas*, accompanied by his guru Vīraśarman who may be identified with Vīraśarman of the Guḍṇāpur record. So Vīraśarman was both grandfather and preceptor (*guru*) of Mayūraśarman.

Vīraśarman's eldest son was Bandhuṣeṇa which suggests that he had more than one son. Bandhuṣeṇa showed his disposition towards the profession of a warrior (*kṣatra-vṛtti-latā-mūla-guṇ-āmbu-prasēcitah*). He was thus a *brahma-kṣatriya* i.e. primarily a *brāhmaṇa* by birth and *ācāryas* and secondarily a *kṣatriya* or warrior by profession. Since Bandhuṣeṇa was the father and immediate predecessor of Mayūravarman, we are inclined, as already pointed out, to ascribe to his reign the Maḷavaḷli Prakrit inscription of the unnamed Kadamba king. So Bandhuṣeṇa appears to have carved out a small kingdom of the Kadambas round about Maḷavaḷli and Banavāsi by ousting the Cuṭukula-Śātakarṇi king Śivaskandavarman from that region and established himself at Vaijayantī or Banavāsi as indicated by his epithet *Vaijyantī-Dharma-mahārājādhirāja* or the supreme lord of kings of Vaijyantī, probably a reference to a subordinate ruler of the Pallava king Śivaskandavarman of the Hirehaḍagli copper-plate grant.<sup>1</sup> If this view is accepted, then Bandhuṣeṇa

1. *Ep.Ind.*, Vol.I, pp.2 ff. K.V.Ramesh suggests (*Śrīkaṇṭhikā* pp.100-102) that possibly Bandhuṣeṇa might have been responsible for the migration of the Kadamba family to Koṅkaṇ and Banavāsi region carrying the seed of a Kadamba tree and planting it in front of their house and since that region was devoid of the growth of Kadamba trees, the family came to be known as Kadambas. This suggestion is not convincing because even Bandhuṣeṇa's father Vīraśarman is stated to have belonged to the Kadamba family. Secondly, we do not know the fauna of the Banavāsi region in the 4th cent. A.D. and hence cannot say that Kadamba trees did not exist there. According to A.P.Bentham, the Kadamba tree is indigenous in most of the hotter parts of India (cf. *The Trees of Calcutta*, 1946, p.274). Therefore, it would be better to take that both Bandhuṣeṇa and his father Vīraśarman were the natives of Banavāsi or Vaijayantī and

becomes the earliest known ruler<sup>1</sup> of the Kadamba dynasty and his Maḷavaḷli Prakrit inscription the earliest epigraph of the dynasty known so far. In this connection, we may notice the Halsi plates of Ravivarman (No.23) in which there is a reference to a certain Bandhuṣeṇa who is credited with founding a dynasty (*sthāpitō bhuvi yad-vamśah*) with a view to securing wealth, fame and growth of the family (*Śrī-kīrti-kula-vṛddhayē*). He is also described as an *ācārya* with an honorific plural (*ācāryyaiḥ Bandhuṣeṇ-āhvaiḥ*), thereby stressing his Vedic learning as a *brāhmaṇa* and also as an expert in futurology (*nimitta-jñāna-pāragah*). It is tempting to identify this Bandhuṣeṇa with his name-sake Bandhuṣeṇa, the father of Mayūravarman.

Bandhuṣeṇa was succeeded by Mayūravarman who was one of the greatest rulers of the family and who has been regarded as the real founder of the Kadamba dynasty. The famous Tālagunda pillar inscription (No.4) calls him by his brahmanic name Mayūraśarman and describes him, like his grandfather Vīraśarman, as the best of the *brāhmaṇas* (*dvijōttamah*) and as adorned with sacred knowledge, good disposition, purity and the rest (*śruta-śīla-śauc-ādy-alakṛtaḥ*). Though already well-versed in the *Vēdas*, eager to study the entire sacred lore (*adhijigāmsuḥ-pravacanam nikhilam*), he went to the city of the Pallava kings i.e. Kāñcī which was then a seat of higher learning (*ghaṭikā*), along with his preceptor (*guru*) Vīraśarman, also known to be his grandfather. Here a rare and an interesting event took place which is narrated in the epigraph as to how this ruler entered the *ghaṭikā* of Kāñcī as a *tarkuka* (i.e. *yācaka* or mendicant) Mayūraśarman for higher studies in *Vēdas* as *brāhmaṇa* student but soon came out of that place as a *kṣatriya* Mayūravarman wielding a sword to conquer the land. While studying at Kāñcī, he was insulted, during the performance of an *Aśvamēdha* sacrifice there, by the Pallava rulers which was a turning point in his career. In order to give the readers that vivid and moving picture of the events that took place on this occasion, we better quote the text in full with translation in English by Kielhorn who has ably edited this record : *Tatra*

occupied a subordinate position under Cuṭukula-Śātakarṇis while Bandhuṣeṇa availed of an opportunity to oust the Cuṭukula-Śātakarṇi overlord and declared himself as lord of Vaijayantī (*Vaijyantī-Dharma-mahārājādhirāja*).

1. In the absence of any royal titles, Bandhuṣeṇa's father Vīra-śarman does not appear to have ascended the throne and ruled.



Pallav-Āśva-saṁsthēna kalahēna tīvrēṇa rōṣitaḥ,  
Kali-yugē-sminn-ahō bata kṣatrāt-paripēlavā vipratā yataḥ /  
Guru-kulāni samyag-ārāddhya śākhām-adhīty-āpi yatnataḥ  
brahma-siddhīry-yadi nṛip-ādhīnā kim-ataḥ-param  
duḥkham-ity-ataḥ/ kuśa-samid-dṛṣat srug-ājya-caru-graḥaṇ-  
ādi-dakṣēna pāṇinā udvavarha dīptimach-chhastram vijigīṣamāṇō  
vasundharām [//\*].<sup>1</sup> Such a graphic description of how an angry  
brāhmaṇa leader like Mayūraśarman became a *brahma-kṣatriya*  
Mayūravarmā is seldom met with in the entire range of  
epigraphical literature of India. It is also significant that the  
Guḍnāpur inscription (No.22) gives him the *kṣatriya* suffix -  
varman by calling him Mayūravarmā and at the same time  
describing him as an expert in all the branches of the Vedic  
learning (*Vēdāṅga-vidyā- viśāradaḥ*).

After getting insulted at Kāñcī and after rebelling against the  
Pallava rulers by becoming a warrior, as pointed out above, the  
Tālagunda record informs that Mayūravarmā defeated the  
frontier-guards of the Pallavas, subdued their feudatory rulers  
Bṛhad-Bāṇas and others and occupied the forest area extending  
upto Śrīparvata. This Śrīparvata is considered to be the same as  
modern Śrīśaila in the Kurnool district of Andhra Pradesh.<sup>2</sup> The  
Pallavas tried to suppress his rebellion at the beginning but unable  
to do so they thought it prudent to recognise his valour and

1. Kielhorn's translation runs: "There, enraged by a fierce quarrel with a  
Pallava horseman (*he reflected*): 'Alas, that in this Kali-age the Brāhmaṇa  
should be so much feeble than the *kṣatriyas*! For, if to one who has duly  
served his preceptor's family and earnestly studied his branch of the Vēda,  
the perfection in holiness depends on a king, what can there be more  
painful than this?' And so with the hand dexterous in grasping the  
*kuśa*-grass, the fuel, the stones, the ladle, the melted butter and the  
oblation vessel, he unsheathed a flaming sword, eager to conquer the  
earth". Kielhorn's translation of the expression *aśvasaṁsthā* as a horseman  
is not happy and convincing. It should be understood as meaning  
*Aśvamēdha* sacrifice, as suggested by D.C.Sircar (*Suc.Sat.*, p.238).
2. Śrīparvata has been identified with the well-known religious pilgrimage  
centre Śrīśaila in Kurnool district of Andhra Pradesh by Kielhorn and  
other scholars. It was famous in the early period also and it is mentioned  
in the Cikkulla plates of the Viṣṇukunḍin king Vikramēndravarmā II  
(*Ep.Ind.*, Vol.IV, p.195) who is referred to the middle of sixth century  
A.D. K.V.Ramesh, however, has recently suggested that Śrīparvata might  
be a place to be located somewhere in the Malenāḍu-Kanara region in  
the West coast and even hints at its identification with either modern  
Śisila in South Kanara district or Sṛṅgēri in Chikmagalur district. It is,  
indeed, difficult to agree with his suggestion in the absence of convincing  
evidence to support his identification.

ability and agreed to compromise with him. Then Mayūravarmā  
entered the service of the Pallavas and pleased them by his acts  
of bravery in battles resulting in their honouring him by crowning  
him with a fillet and also conceding the territory which was  
bounded by the sea on the west and by Prēhara or Prēharā on  
the east.<sup>1</sup>

The Tālagunda record also states that Ṣaḍānana (i.e.  
Ṣaṇmukha or Kārttikēya), along with the Mothers, favoured<sup>2</sup> and  
anointed Mayūravarmā as a general (*sēnāpati*). It may be  
suggested, in this connection, that Ṣaḍānana might have been  
used here in a double sense viz. Ṣaḍānana as god (Ṣaṇmukha or  
Kārttikēya) and secondly it stands for Skanda also meaning the  
Pallava king Śivaskandavarmā who also anointed Mayūravarmā  
with a fillet and conceded some territory to him as mentioned  
above. This would also show that Pallava Śivaskandavarmā who  
is referred to the first quarter of the fourth century A.D.<sup>3</sup> was  
the senior contemporary of Mayūravarmā. The Guḍnāpur  
inscription (No.22) also describes Mayūravarmā as a brave  
person and as having been anointed by Kārttikēya (*Tridaśa-Sēnānī*  
or divine general).

It is not known whether Mayūravarmā performed the  
*Aśvamēdha* sacrifice after he defeated Pallava army and after he  
was anointed as a ruler of the vast territory conceded to him.<sup>4</sup>  
None of the records either of the main line or of the collateral  
line mentions about it, though some of them state that the  
Kadamba family was purified by the performance of this

1. There is difference of opinion amongst scholars about the identification  
of Prēharā. Kielhorn, pleading his inability to identify it, however,  
suggested that the eastern boundary of the dominion given to  
Mayūraśarman might be the Tuṅgabhadra river, though it is difficult to  
connect it with Prēharā. He even doubts whether Prēharā represented a  
river at all (*Ep.Ind.*, Vol.VIII, p.29, note 1). Others suggest that Prēharā  
might be modern Malaprahārī or Malaprabhā river which flows in the  
Dharwad and Bijapur districts of Karnāṭaka and is a tributary of the Kṛṣṇā  
river along with Ghaṭaprabhā. See also D.C.Sircar, *Sel.Ins.* (1962), p.477.
2. Kielhorn's rendering of this passage as "Ṣaḍānana anointed  
(Mayūraśarman) after meditating on Sēnāpati with the Mothers" is not  
happy since he has taken the expression *anudhyāya* in the sense of 'having  
meditated'; but, as correctly pointed out by Sircar, *anudhyāya* here would  
mean 'having favoured'. (*Sel.Ins.*, 1962, p.477, note 3). And *sēnāpati* is  
used not as a synonym of Ṣaḍānana as thought by Kielhorn but as a *general*  
or chief applied to Mayūravarmā.
3. Cf. *Suc.Sat.*, p.160.
4. A late inscription of about the 11th-12th century A.D., found at Tālagunda,  
states that Mayūravarmā performed eighteen horse-sacrifices (*Ep.Carn.*,  
Vol.VII, Sk.178) which is unbelievable.



sacrifice.<sup>1</sup> It is only Kṛṣṇavarman I, the son of Kākutsthavarman and founder of the collateral branch, who is credited with the performance of the *Aśvamēdha* sacrifice and is called *Aśvamēdha-yājīn* in the records of the family. And he is the only ruler of the Kadamba dynasty who bears this title of *Aśvamēdha-yājīn* so far as I know.

Only one inscription of Mayūravarmā has been discovered so far. It is the Chandravalli inscription (No.2) which was hitherto thought to have been written in Prakrit language narrating the conquest of Mayūravarmā over many rulers. Now this view has to be discarded in as much as it is shown that this record is written in Sanskrit language and does not refer to any of the king's conquests as thought of before. The record, as now read and interpreted, states that Mayūravarmā carried out repairs to a tank and made it look beautiful (*taḍākam dīḍhī-kṛtam abhirūpaṁ racayitvā*). It is also suggested that the record states that he established a residence in the forest region (*vānavāsakam sthāpayitvā*).<sup>2</sup> The epigraph has suffered damage at the end after the letters read as Kupaṇachama which is considered as the name of a person or an architect responsible for the repairs to the tank and the residence in the forest area. It may, however, be suggested that the expression *Vānavāsakam sthāpayitvā* may indicate that Mayūravarmā, after his defeat of the Pallava rulers, might have occupied the region round about Chandravalli which seems to have included the forest region upto the gates of Śrīśaila. While staying there, he might have renovated an already existing tank, made it look beautiful and also established there a farm-house or a garden-house as a tourist settlement (*Vānavāsakam*) for the enjoyment of the visitors.

### KAṆGAVARMAN, BHAGĪRATHA AND RAGHU

Not much is known about these rulers who succeeded one after another after Mayūravarmā. The Tālagunda record (No.4) states that Kaṅgavarman was a great warrior while the Guḍṇāpur epigraph (No.22) describes him as one who used to destroy the kingdom of the enemies (*rājya-āṅga-bhaṅgassadā dviṣām*).<sup>3</sup> He was

1. Cf. Nilambur plates of Ravivarman (No.16) below.

2. B.Rajasekharappa, *Kannaḍa Sāhitya Pariṣatpatrike*, Vol.69, p.10.

3. The suggestions of Moraes (*Kadambakula*, p.382) that Kaṅga in Kaṅgavarman is a mistake for *Skanda* appearing as a legend in some coins attributed to Kadambas and of Govind Pai that the real name of Mayūraśarman was Skandavarman only instead of Kaṅgavarman and that he should be identified with his namesake of the Maḷavalli record

succeeded by Bhagīratha who was endowed with truth, dignity, valour, learning and fine-arts (No.22). It was as if the legendary Bhagīratha, the chief descendent of Sagara, was born secretly in the Kadamba family. Bhagīratha was succeeded by Raghu on the throne. He is compared to the mythical Pṛthu in causing the earth to be enjoyed by his race by subduing the enemies. He was well-versed in Vedic lore, a poet, a donor, skilled in many arts and beloved to the people. The Guḍṇāpur record states that he was like the Ikṣvāku king Raghu in valour, intelligence and virtues.

### KĀKUTSTHAVARMAN

Raghu was succeeded by his younger brother Kākutsthavarman<sup>1</sup> who is also referred to as the son of Bhagīratha in the Tālagunda epigraph. From this kind of reference, it has been suggested that Raghu and Kākutsthavarman might not have been uterine brothers<sup>2</sup>, but we need more evidence in support of it.

The Halsi plates (No.3) were issued in the eightieth year of *yuvarāja* Kākutsthavarman and, as already pointed out, this year has to be counted from the date of the coronation of his ancestor Mayūravarmā. Since we have assigned the date c.325 A.D. as the commencement of Mayūravarmā's reign, the Halsi plates may be dated c.405 A.D. This inscription is a Jaina record and registers the gift, made by Kākutsthavarman, of a field called Baḷōvura situated in the village Khēṭa-grāma which belonged to the Arhats. This gift was given to the general (*sēnāpati*) Śrutakīrti as, what Fleet considers, a 'reward for saving himself.' (*ātmanas=tāraṇ-ārttham*).<sup>3</sup> D.C.Sircar also thought that the gift was made as a reward for saving the prince (i.e. Kākutsthavarman) while N.L.Rao and R.S.Panchamukhi state that the general Śrutakīrti saved Kākutsthavarman from some difficulty or danger and received this gift as a reward for that.<sup>4</sup> According to Moraes, the life of *yuvarāja* Kākutsthavarman seems to have been in great danger in a combat undertaken on behalf of his father Raghu

(*Journ.Ind.Hist.* Vol.XII, p.361) have to be rejected in view of the fact that Skandavarman of the Maḷavalli epigraph has been shown to be a king of the Cuṭukula-Śātakarṇis (Cf. *Suc.Sāt.*, p.252).

1. Though this is the correct form, the form Kākustha is found used in the Kadamba records.

2. *Corp.Kad.Ins.*, p.XL.

3. *Ind.Ant.*, Vol.VI, p.24.

4. *Suc.Sāt.* p.256; *Karnāṭakada Arasumanetanagaḷu*, p.23.



when the general Śrutakīrti saved him.<sup>1</sup> But this view viz. Śrutakīrti saved Kākutsthavarman from the danger to which he was exposed, possibly in a battle, is not tenable as it is not borne out by the expression *ātmanas=tāraṇ-ārttham*, the correct meaning of which would be 'in order to save or protect himself' in future and not 'having saved him or himself' in the past for which the gift was a reward. S.V.Sohoni has rightly pointed out that this expression should be understood in the sense of 'spiritual protection' and not in the sense of protection in a military encounter.<sup>2</sup> But his suggestion that this spiritual protection refers to the donee Śrutakīrti rather than to the donor Kākutsthavarman is not acceptable to us since the spiritual merit of the gift should go to the donor and not to the donee. It is well-known that the expression *ātmanah puṇya-yaśō=abhivṛddhayē* occurring in connection with the gift in numerous inscriptions refers to the donor and not to the donee. Similarly, the expression *ātmanas=tāraṇ-ārttham* occurring in the record under consideration refers only to the donor *yuvarāja* Kākutsthavarman and not to the donee Śrutakīrti.<sup>3</sup> A military encounter was suggested because this Śrutakīrti has been called a *sēnāpati* in the record. But this is not tenable as shown above. Moreover, this same gift is referred to in a later inscription of Ravivarman (No.23) wherein the donee Śrutakīrti is called a *bhōja* instead of *sēnāpati*. The present epigraph ends with a salutation to the first Jaina tīrthaṅkara Ṛṣabha.

Some records of Mṛgēśavarman and his son Ravivarman (Nos. 6, 10, 12 and 17) commence the genealogy of the Kadamba dynasty with Kākutsthavarman. The Tālagunda inscription devotes as many as seven verses for describing this king Kākutsthavarman. By the side of the warlike exploits of his great grandfather Mayūravarmā, this record describes the peaceful activities of Kākutsthavarman. Though much of this description is conventional, we learn that he was a great warrior and a king with fine personality, endowed with stentorian voice. He possessed all the qualities of an ideal king viz. valour, compassion to the needy and the oppressed, protection of the subjects and honouring the *brāhmaṇas* with munificent gifts. He was thus another Kākutstha or the divine Rāma descended on this earth. He loved music. The Goddess of wealth who is usually described as a fickle-minded lady stayed in his house for a long time

1. *Kadambakula*, p.23.

2. *An.Bh.Or.Res.Inst.*, Vol.LX (1979), p.19.

3. We may also compare the expression *ātma-niśrēyas-ārttham* applied to the donor Kṛṣṇavarman II in his Bannahalli plates (No.37).

(*grīshēṣu yasya Lakṣmy-aṅganā dhṛtimatī suciraṁ ca rēmē*). His distressed kinsmen found comfort and shelter when they entered his territory just as the herds of deer oppressed by the heat find comfort and delight when they enter the shades of the cluster of trees. His house also contained many collections of rich objects.

In the midst of the conventional praise bestowed on Kākutsthavarman, the Tālagunda epigraph supplies us with two historical events about him. One, he gave his daughters in marriage to the Gupta and other kings. Since we have referred Kākutsthavarman to the period c. 405-25 A.D. his contemporary Gupta kings were Candragupta II (375-414 A.D.) and Kumāragupta I (415-55 A.D.). It would not be unreasonable to suppose that his son-in-law was Kumāragupta I. Queen Ajjhitabhāṭṭārikā, who married the Vākāṭaka king Narēndrasēna, is described as the daughter of the lord of Kuntala.<sup>1</sup> This king of Kuntala was identified by some scholars with the Kadamba king Kākutsthavarman and so Ajjhitabhāṭṭārikā was considered as his daughter.<sup>2</sup> But, as rightly pointed out by V.V.Mirashi, this lord of Kuntala has to be identified with the Rāṣṭrakūṭa king Avidhēya of Mānapura family and Ajjhitabhāṭṭārikā was the daughter of Avidhēya who flourished in *circa* 440-55 A.D.<sup>3</sup> Kākutsthavarman's another daughter was given in marriage to the Western Gaṅga king Mādhavavarman III since the latter's son Avinīta is described in the Gaṅga records as the sister's son (*bhāginēya*) of the Kadamba king Kṛṣṇavarman I who in turn was the son of Kākutsthavarman.

Thus Kākutsthavarman had at least two daughters whom he married to the Gupta and Western Gaṅga rulers, as discussed above, thereby establishing matrimonial relationship with the kings of both north and south India. There is a small epigraph<sup>4</sup> on the door-jamb of the Praṇavēśvara temple at Tālagunda which refers to a certain Kākustha of the Bhaṭāri family who is said to have been the son of Lakṣmī who belonged to the Kadamba family. Considering the age-old practice of naming the grandson after his grandfather, it has been suggested that this Bhaṭāri Kākustha was the grandson of the imperial Kadamba ruler Kākutsthavarman who had another daughter called Lakṣmī given in marriage to the Bhaṭāri family. But on palaeographical grounds, we would refer this epigraph to the end of the fifth or

1. *CII*, Vol.V, No.18, pp.79 ff.

2. *Anc.Hist.Dec.*, p.100; *Classical Age*, Vol.III, p.200.

3. *Ep.Ind.*, Vol.XXXVII, pp.9 ff.

4. *Mys.Arch.Rep.*, 1911, p.33.



the beginning of the sixth century A.D. and hence the father of Lakṣmī would be a later member of the Kadamba family, possibly the grandson of Mṛgēśavarman and not Kākutsthavarman. In this connection, we may also take into account another important inscription viz. the Halmiḍi epigraph<sup>1</sup> which is in old Kannaḍa language and which belongs to a certain ruler called Kadambapan Kakustha-Bhaṭṭōran. This Kakustha-Bhaṭṭōran has been identified with the imperial Kadamba king Kākutsthavarman thereby attributing the Halmiḍi record to his reign by almost all the scholars who have dealt with it ever since it was discovered and published by M.H.Krishna in 1936. But we do not agree with this view and would like to identify Kakustha-Bhaṭṭōran of the Halmiḍi record with the Kākustha of the Bhaṭāri family mentioned above since he is also described as belonging to the Baṭāri (i.e. Bhaṭāri) family later in the record (*Baṭāri-Kuladōn Aḷu-Kadamban*)<sup>2</sup>. The expression Kadambapan or Kadamban would suggest that he claimed descent from the imperial Kadambas through his mother's side. It may also be noted that the Kadamba-Kakustha-Bhaṭṭōran of the Halmiḍi inscription does not possess any of the epithets like *Mānavya-gōtra*, *Hāriti-putra* and more important *Dharma-mahārāja*. The palaeography of this record also does not militate against our view as we can refer it to the end of the fifth century A.D. or the beginning of the sixth century A.D.<sup>3</sup> Since this Halmiḍi inscription does not belong to the reign of Kākutsthavarman, it is not included in this volume.

The second historical event mentioned in the Tālagunda inscription (No.4) is the construction, by Kākutsthavarman, of a big tank with abundant supply of water at Sthānakundūra (i.e. modern Tālagunda) where existed a temple of Bhava i.e. Śiva which was worshipped previously by Śātakarṇi and other kings.

Now the question arises as to whom does this Tālagunda inscription belong? It does not refer to the ruler or reign of Kākutsthavarman, though its object, as mentioned above, was to record the construction, by him, of a tank at Sthānakundūra. But this event was recorded on the stone-pillar during the time of his son and successor Śāntivarman whose court-poet Kubja composed this epigraph and called it a poem (*kāvya*). Rice, who discovered this inscription, ascribes it to the reign of Śāntivarman.<sup>4</sup> Kielhorn, who has given us a scholarly edition of this epigraph, however,

1. *Mys.Arch.Rep.*, 1936, pp.72 ff.
2. cf. *Journ. Ep. Soc. Ind.*, Vol.17, pp.111-15.
3. Sircar, *Ind.Ep.*, p.48; *Ind.Hist.Quart.*, Vol.XVII, p.134; cf. also *Ep.Ind.*, Vol.XXVIII, p.71, note 5.
4. *Ep.Carn.*, Vol.VII, Sk.176, pp.200 ff.

calls it the 'Tālagunda Inscription of Kākutsthavarman,'<sup>1</sup> thereby suggesting that the record belongs to the reign of this king. Bühler thought that the construction of the tank was commenced by Kākutsthavarman and completed in the reign of his son Śāntivarman.<sup>2</sup> But the text of the inscription does not warrant this suggestion that the tank was left incomplete by Kākutsthavarman to be completed by his son. Sewell and Rapson amongst early scholars and N.Lakshminarayan Rao and R.S.Panchamukhi amongst recent ones also ascribe this record to the reign of Kākutsthavarman.<sup>3</sup> According to D.C.Sircar, however, Kākutsthavarman was dead when the inscription was engraved during the reign of Śāntivarman.<sup>4</sup> But, as pointed out by us elsewhere,<sup>5</sup> the Tālagunda inscription is plainly a *praśasti* of Kākutsthavarman describing his qualities and deeds while his son Śāntivarman is introduced at the very end of the epigraph as a king (*nṛpati*) who was adorned with three fillets (*paṭṭa-tray-ārpaṇa-virājita-cāru-mūrttiḥ*). It was Śāntivarman who ordered his court-poet Kubja to compose this inscription and put it on stone. It appears that Kākutsthavarman was not dead but, after the construction of the tank, he gave up the reigns of the government and entrusted the same to his son and successor Śāntivarman. In other words, at the time when this inscription was engraved, Kākutsthavarman had obviously retired and no longer exercised any ruling authority while his son Śāntivarman was the ruling king. This view seems to gain support by the poet's description in verse 32 of the record which purports to say that the powerful feudatory princes bowed down to Kākutsthavarman even when he was sitting quiet (*ath=āsana-stham*) leading a retired life and yet endowed with the powers of mastery, good counsel and energy (*prabhu*, *mantra* and *utsāha*). The past tense used in the passages *yasya Lakṣmy-aṅganā dhṛtmatī suciraṁ ca rēmē* and *sāmanta-cūḍāmaṇayaḥ praṇēmuh* applied to Kākutsthavarman also indicates that he was no longer the ruling king.

1. *Ep.Ind.*, Vol.VIII, pp.24 ff.
2. *Ind.Ant.*, Vol.XXV, p.27.
3. Cf. *Coins of Andhra Dyn.* p.LV; *Hist.of.S.Ind.* p.18; and *Karṇāṭakada Arasumanetanagaḷu* (Kannaḍa), p.17.
4. *Suc.Sāt.*, pp.257-58.
5. *Journ.Ind.Hist.*, Vol.XXVII (1949), pp.161-64.



## ŚĀNTIVARMAN

Kākutsthavarman was succeeded on the throne by his son and successor Śāntivarman who, as already pointed out, issued the famous Tālagunda inscription (No.4) in which he is called the real or own (*aurasa*) son of Kākutsthavarman. It must, however, be noted that though he was the ruling king when this record was engraved at his command, it does not mention any historical fact relating to him nor his name is even mentioned in the regular genealogical account which starts with Mayūraśarman and stops with Kākutsthavarman. But, as we have already remarked, he is described as a king (*nṛipati*) and as wearing three diadems or fillets (*paṭṭa-tray-ārpaṇa-virājita-cāru-mūrttiḥ*). In the passage *śrī-Śāntivarmma-nṛipatēr=vvara-śāsanasthaḥ Kubjas=sva-kāvyam = idam =aśma-talē lilēkha*, D.C.Sircar takes *śāsa* in *vara-śāsanasthaḥ* in the sense of 'rule' and observes that the record speaks here of the rule of Śāntivarman. But this is not correct. Kielhorn is right in interpreting *nṛipatēr-vvara-śāsanasthaḥ* which qualifies the following word *Kubjaḥ* as 'abiding by the excellent commands of the king Śāntivarman'. So *śāsa* here means command and not rule as thought by Sircar.<sup>1</sup>

Tālagunda inscription is the only record of the time of Śāntivarman discovered so far. He is mentioned as Śāntivaravarman in the Halsi plates of his son Mṛgēśavarman (No.11). In the latter, he is described as enticing the goddess of Fortune (i.e. Lakṣmī), as if she were a woman of easy virtue, from the abodes of his enemies. In the Birur plates of Viṣṇuvarman (No.32), the king is stated to have made a grant after obtaining the permission (*anujñāpya*) of his *jyēṣṭha-pitā* Śāntivarman who is described as the lord of the entire Karṇāṭadēśa with its capital at Vaijyanti (*Vaijyanti-tilaka-samagra-Karṇāṭadēśa-bhū-vargga-bharttā*). This Śāntivarman is identified with Kākutsthavarman's son Śāntivarman so that he would become the elder brother of Kṛṣṇavarman I, father of Viṣṇuvarman. Though the Birur plates are considered to be spurious, we may accept the relationship of Viṣṇuvarman with Śāntivarman mentioned therein as valid. Since

1. Bühler's interpretation of this passage as 'while residing in an excellent village (*vara-śāsa*) granted by the king' (*Ind.Ant.*, Vol.XXV, p.27) is also not convincing.

Śāntivarman is described as *samagra-Karṇāṭa-dēśa-bhūvargga-bharttā* in the Birur plates and as *paṭṭa-tray-ārpaṇa-virājita-cāru-mūrttiḥ* in the Tālagunda record, the three *paṭṭas* with which he was adorned may have been Vaijyanti, the main capital and Triparvata and Palāśikā which were other capitals of the Kadambas. In this connection, we may also notice the Perbbāṭa grant of Viṣṇuvarman (No.33) which states that Viṣṇuvarman was installed by the king described as Śāntivara-mahārāja Pallavēndra (*Śāntivara-mahārāja-Pallavēndr-ābhiṣikta*). Govind Pai has suggested the identification of Śāntivara-mahārāja with Viṣṇuvarman's *jyēṣṭha-pitā* Śāntivarman mentioned in the Birur plates and takes both these rulers to represent the Pallava king of that name. But this is untenable since, as pointed out by D.C.Sircar, Śāntivarman is described in the Birur plates as *samagra-Karṇāṭa-dēśa-bhūvargga-bharttā* which is not applicable to the Pallava Śāntivarman.<sup>1</sup> Moreover, we do not know of any Pallava king named Śāntivarman belonging to this period. So T.V.Mahalingam's suggestion that the passage in question may indicate that Viṣṇuvarman was anointed by both Śāntivarman (the Kadamba king) and the Pallava king (not named) appears to be reasonable.

To revert to the Tālagunda inscription (No.4) it is composed and written on stone, as already remarked, by the poet Kubja under the orders of the Kadamba king Śāntivarman. Kubja calls it a *kāvyā*. Except the expression *namaḥ Śivāya* at the beginning and a prose passage at the end, the entire record is composed in poetry with different metres like Puṣpitāgrā, Indravajrā, Vasantatilakā, Mandākrāntā and Śārdūlavikrīḍita. But the majority of the verses viz. verses 1-24, it is interesting to note, are composed in a rare metre which is described by Kielhorn as a species of *mātrāsamaka*. The name of the poet and scribe of the record viz. Kubja is also interesting. Though we have no information about the physical features of this person, the name Kubja sounds strange. A similar name is found in the person of Kubja-Viṣṇuvardhana who was the younger brother of the Western Calukya king Pulikēśin II and who founded the branch of the Eastern Cālukyas. The word 'Kubja' literally means 'hump-backed' and it is unlikely that important personages of the court would call themselves by such an awkward name. But this

1. *Suc.Sāt*, p.282.

2. See *Corp.Kadm.Ins.*, p.XLVII.



name Kubja would be appropriate if we consider it in the light of the following verse from the *Bṛhatsamhitā* of Varāhamihira:

*Pañcāmparē Vāmanakō Jaghanyaḥ  
Kubjō=thavā Maṇḍalakō=tha Sācī /  
pūrv=ōkta-bhūp=ānucarā bhavanti  
saṅkīrṇa-saṅjnāḥ sṛṇu lakṣaṇais=tān //*<sup>1</sup>

This verse would show that Kubja, like Vāmanaka,<sup>2</sup> is one in the service of the king. We may thus explain Śāntivarman's court-poet assuming the name of Kubja.

### MRGĒŚAVARMAN

Śāntivarman was succeeded on the throne by his son Mṛgēśavarman who is called the eldest son (*vyēṣṭha-tanaya* and *vyēṣṭha-sūnu*) in Nos. 11 & 17. This would show that Śāntivarman had more than one son. Mṛgēśavarman is represented in this volume by nine records of which the earliest is dated in his second regnal year (No.5) and the latest in his eighth regnal year (Nos.10 and 11). We have referred him to the period *circa* 450-60 A.D. Some records (Nos. 5, 7 & 9) give his name as Vijaya-Śiva-Mṛgēśavarman. His Dēvagiri plates (No.7) are dated in his fourth regnal year coupled with the eighth fortnight of Varṣā i.e. rainy season. Similarly the Hosanagar plates (No.8) are dated in his sixth regnal year coupled with the fourth fortnight of Hēmanta i.e. the winter season. This would show that some of the early Kadamba records used the ancient mode of dating according to which the year was divided into three seasons, viz., *Grīṣma* (summer), *Varṣā* (rainy) and *Hēmanta* (winter) and each season into eight fortnights. The other records use the usual lunar months, fortnights and *tithis*.

Mṛgēśavarman was a brave and courageous person. He had won several battles (*anēka-samara-vijayī*) and had acquired much wealth by emerging victorious in difficult and dangerous wars (*mahati-samara-saṅkaṭeśva-bhuja-bala-parākrām=āvāpta-viśāla-vibhav-aśvaryaḥ*). He successfully fought against the Gaṅga (i.e. Western Gaṅgas) and the Pallava rulers as described in his Hāsi plates (No.11) and Banavāsi inscription (No.12) (Cf. *tuṅga-Gaṅga-kul-ōtsādi Pallava-pralay-ānalaḥ* and *Gāṅgam balaṁ*

1. Chapter 68, verse 31 (Benares edition, 1897).

2. For the explanation of the Vāmanaka attendant on Gupta coins, see *Journ. Num. Soc.*, Vol.VI, p.31. See also Ajay Mitra Shastri, *India as seen in the Bṛhatsamhitā of Varāhamihira*, Delhi, 1969, 367-68.

*tuṅga-madāvalēpam . . . jaya-śriyaṁ Pallava-pārthivasya jahāra*). It is suggested that the expression *tuṅga* here might refer to the early Rāṣṭrakūṭa kings of Mānapura, who were ruling in the Sātārā region of Mahārāṣṭra. But in the absence of any evidence about the conflict of the Kadambas with the early Rāṣṭrakūṭas of Mānapura in the northern part, it is difficult to accept this suggestion. Hence it would be better to take the expression *tuṅga* here in the sense of the 'great' Gaṅgas. But who were the Gaṅgas and Pallava adversaries whom Mṛgēśavarman claims to have defeated? The contemporary Gaṅga ruler of Mṛgēśavarman was Mādhavavarman II - Siṃhavarman (*circa* 436-58 A.D.) whose nephew Mādhavavarman III married the sister of the Kadamba king Kṛṣṇavarman I, the founder of the collateral branch. As will be shown below, this Kṛṣṇavarman I appears to have usurped the Kadamba kingdom after the death of his father Kākutsthavarman and established himself as an independent ruler as indicated by his epithet *Aśvamēdhayājīn* and the lord of the riches of the entire Deccan (*dakṣiṇāpatha-vasumatī-vasupati*). This was apparently at the cost of his elder brother and heir to the throne, Śāntivarman. So there was a war of succession between the brothers in which Kṛṣṇavarman I seems to have been supported by the Gaṅga and Pallava rulers. And Mṛgēśavarman might have participated in this conflict and helped his father in ultimately achieving victory for the main line. Śāntivarman ruled longer than Kṛṣṇavarman I from the main capital Vaijayantī and he was called the ruler of the entire Kadamba kingdom (*samagra-Kārṇāṭa-dēśa-bhū-vargga-bhartā*), as pointed out above. In the alternative, we have to suppose that the Gaṅga and the Pallava rulers invaded the Kadamba territory during the reign of Mṛgēśavarman and the latter repulsed this invasion and achieved victory over these enemies.

The Praṇavēśavara temple inscription at Tālagunda (No.13) states that queen Prabhāvatī of the Kaikēya family (*Kaikēya-mahā-kula-prasūtā*) was the wife of Mṛgēśavarman and mother of Ravivarman. The Guḍnāpur inscription (No.22) also mentions that Ravi i.e. Ravivarman was the son of the daughter of the Kaikēya family (*Ravir=iti . . . Kaikēya-putryām sūtō=naghaḥ*). We learn from the Birur plates (No.32) that the founder of the collateral line, Kṛṣṇavarman I, had married the daughter belonging to the Kaikēya family and Viṣṇuvarman I was her son (*Kaikēya-sūtāyām=utpannēna śrī-Viṣṇuvarmma-dharmma-mahārājēna*...). We have no information about these

1. *Karnāṭaka Itihāsa*, p.131.



Kaikēya or Kēkaya rulers who entered into matrimonial relationship with the Kadambas. However, the Honavar plates (No.26) of the time of Ravivarman refer to the rule of a certain Citrasēna of the *Kaikēya family* (*Kaikēya-kula-sambhūtaḥ ...Kēllas=Citrasēnaḥ prajā-hitah*). So it appears that this Citrasēna or his immediate predecessors might have given their daughters in marriage to Mṛgēśavarman and Kṛṣṇavarman I. The Tālagunda inscription of Mṛgēśavarman, which is incomplete, seems to record a gift made by Prabhāvatī who is stated to have been praised by thousands of *brāhmaṇas*.

Out of the nine records belonging to Mṛgēśavarman six are brahmanical and three are Jaina in nature. Though a follower of brahmanical faith, Mṛgēśavarman patronised Jainism also. The Halsi plates (No.11) record gifts for the benefit of the *Yāpanīya*, the *nirgrantha* i.e. *Digambara* and the *Kūrcaka* sects while the Dēvagiri plates (No.7) register gifts to the *śvētapāṣa* i.e. *Śvētāmbara* and *nirgrantha* sects. This latter record describes Mṛgēśavarman as learned in various *śāstras* and skilled in exercises like riding. His inscriptions mention the officials like *bhōjaka* (free-holder) *Dāmakīrti*, *sēnāpati* (general) *Naravara* and *āyuktaka* (governor) *Jiyanta*.

### ŚIVA-MĀNDHĀTRVARMAN

As already pointed out while discussing the genealogy and chronology of the Kadamba dynasty, a certain Śiva-Māndhātṛvarman or Māndhātṛ-rāja, son of Kumāravarma, seems to have occupied the Kadamba throne after Mṛgēśavarman and before his son Ravivarman. We have also assigned him a short rule of five years from c.460 to 465 A.D. Since his relationship with the other members of the Kadamba family is not known, it is difficult indeed to say how and under what circumstances this Śiva-Māndhātṛvarman became a king and succeeded to the Kadamba throne after Mṛgēśavarman. We can only suggest that being a close relative, he must have usurped the kingdom and occupied the Kadamba throne when Ravivarman was still young at the time of his father's death. There are only two records of his time. The Kūḍgere plates (No.14) are dated in his second regnal year while the Shimoga plates (No.15) are dated in his fifth regnal year. The former record is issued from Vaijyantī or Banavāsi while the latter one from Uchchṛṅgī i.e. Uchchāṣṛṅgī, which would show that Māndhātṛvarman was in control of both these capitals. From the Shimoga plates we learn that he was the son of Kumāravarma of the Kadamba family.

He is described as a brave person in war (*āhav=ārjjita vipula-parama- dṛḍha-sattvaḥ*) and as possessing the goddess of wealth of all kingdoms by the strength of his arms and by defeating the enemies in many battles (*sva-bhuja-parākrama-parikraya-kṛta-sakala-rājya-rājaśrī* and *Kṣuṇṇ-āri-vigraḥ-ānaika-samar-ājir=ōpātta-yaśō-bhṛta-patākah*). Both his records are brahmanical and register grants to *brāhmaṇa* donees.

### RAVIVARMAN

Ravivarman, son of Mṛgēśavarman, succeeded Śiva-Māndhātṛvarman on the throne of the Kadamba kingdom. The earliest record of this king is the Nilambur plates (No.16) dated in his fifth regnal year while the Sirsi plates (No.20) furnish his latest regnal year as thirty-five. So he had a long reign of thirty-five years at least and he has been referred to *circa* 465-500 A.D. From the Halsi plates of his eleventh regnal year (No.17) we learn that he had a brother called Bhānuvarman while the grant (No.27) of his son Harivarman informs us that Ravivarman had another younger brother called Śivaratha. And, as already pointed out, Ravivarman's mother was the daughter of a Kaikēya ruler. His undated Halsi plates (No.21) state that he conquered the whole world and after killing Viṣṇuvarman and other kings and uprooting the lord of Kāñcī called Caṇḍadaṇḍa, he established himself at Palāśikā. The Guḍnāpur inscription (No.22) describes him as obtaining the kingdom in his boyhood only by killing Viṣṇudāsa. Viṣṇuvarman and Viṣṇudāsa may be identified with Viṣṇuvarman, son of Kṛṣṇavarman I of the collateral branch, who seems to have ruled the Palāśikā division after the death of his father and as a subordinate of Mṛgēśavarman. And, probably during the period of the latter's rule or that of Māndhātṛvarman, Viṣṇuvarman appears to have declared himself as an independent ruler. This might have resulted in his conflict with king Ravivarman of the main line in which he seems to have been killed. This event must have taken place in the early years of Ravivarman's rule since his Halsi plates (No.17) dated in his eleventh regnal year mention his brother Bhānuvarman as governing Palāśikā under the king. As regards the Pallava adversary Caṇḍadaṇḍa, defeated by Ravivarman, we do not know any Pallava king of that name during that period,<sup>1</sup> unless we suppose that Caṇḍadaṇḍa was another name or *biruda* of the

1. Fleet, *Dyn.Kan.Dist.*, p.322; N.L.Rao & R.S.Panchamukhi, *Karnāṭakada Arasumanetanagaḷu* (Kannada), p.27 note 4; *Corp.Kad.Ins.*, p.LIV.



Pallava king Nandivarman I who was the contemporary ruler of the Kadamba king Ravivarman and who might have supported the cause of Viṣṇuvarman. D.C.Sircar suggests that *Caṇḍadaṇḍa* was the *biruda* of the Pallava king while K.V.Ramesh thinks that the expression has to be understood in the sense of 'a fierce army' instead of the name of a Pallava ruler. Some scholars suggest that the king Viṣṇuvarman who was killed by Ravivarman could not have been the Kadamba king Viṣṇuvarman, son of Kṛṣṇavarman I, since the mothers of both belonged to the Kaikēya family and were thus related from the mother's side also. They further suggest that this Viṣṇuvarman may be identified with the Pallava king Viṣṇugōpa. This view is untenable in view of the fact that the Pallava ruler Viṣṇugōpa is nowhere mentioned as Viṣṇuvarman and that Pallava Viṣṇugōpa could not have been governing the Palāśikā division as indicated in the record which states that after killing Viṣṇuvarman, Ravivarman established himself at Palāśikā. Hence, it would be better to identify Viṣṇuvarman with the Kadamba king of that name only.

Ravivarman was a great monarch and had a long and prosperous reign. As already pointed out, he killed Viṣṇuvarman, son of Kṛṣṇavarman I, and occupied Palāśikā and placed his younger brother Bhānuvarman in charge of that division. By this he was in control of the entire Kadamba kingdom like his grandfather Śāntivarman. The Guḍṇāpur inscription of this king (No.22) states that even as a boy he became the lord of eighteen chieftains (*maṇḍalikas*). He is described as an expert in wielding weapons (*astra-śakti-tōmar- āpāstra-kuntēṣu niṣṭhām=parāṅgataḥ*) and also in riding horses and elephants. He was adept in the *Nīti-śāstra* of Viṣṇugupta and in the works of Subandhu. His subjects lived happily engaging themselves in their respective pursuits (*dharma*) without fear. The Gaṅga, Punnāṭa, Koṅgāḷa (i.e. Koṅgāḷva), Pāṇḍya and Āḷupa rulers obeyed his orders voluntarily. The Guḍṇāpur record furnishes the earliest reference to the Koṅgāḷva and Āḷupa rulers.<sup>1</sup> Ravivarman seems to have fought and subjugated these rulers. He is also credited with the killing of a certain Bālarāja. But the identity of these adversaries is uncertain in the absence of further details. The Dāvaṇagere plates (No.19) mention that a hill-fort called Kuṇḍagiri which king Raghu was unable to occupy in earlier days was conquered

1. On p.LV of *Corp.Kad.Ins.*, Gopal states that Bhaṭṭāri Kākustha of the Tālagunda inscription was an Āḷupa. But the record does not say so.

by Ravivarman.<sup>1</sup> This epigraph also states that the land upto Narmadā i.e. the people of this region, rejoiced in seeking voluntary refuge in king Ravivarman. This should be taken as a conventional praise indicating that Ravivarman was a powerful monarch and thus providing an interesting reference to the conventional *chakravarti-kṣētra*.

While most of Ravivarman's records are issued from his main capital Vaijyantī or Banavāsi, his Kāśīpura plates (No.24) are issued from Uchhṛṅgī i.e. Uchhaśṛṅgī identified with Uccangi or Uccangidurg in Bellary district. The Kuṇṭagaṇi plates (No.18) are issued from Paṅktipura which has been identified with modern Hangal in Dharwad district.<sup>2</sup>

While the majority of Ravivarman's records register grants made to *brāhmaṇa* donees, two epigraphs (Nos.17 and 23) are in favour of Jainism and two (Nos.19 and 26) of Buddhism. The Sirsi plates (No.20) mention that the king made a gift of land to the temple of Mahādēva which was built by his dear physician (*priya-vaidya*) Nīlakaṇṭha-dēśāmātya which would suggest that the royal physicians could also be appointed as ministers (*amātya*). The Halsi plates (No.23) renew the gift of the village Khēṭaka made, through the favour of the king, by Jayakīrti to his grandmother. And we learn that this very gift was originally made to his grandfather Śrutakīrti by Kākutsthavarman which was once renewed by Mṛgēśavarman to the donee's wife through her son Dāmakīrti and Dāmakīrti's son was Jayakīrti. This Jayakīrti held the position of *pratihāra* under Ravivarman.

The most interesting and important record of Ravivarman is the Guḍṇāpur inscription (No.22). As already remarked, it reveals, for the first time, the names of the father and grandfather of Mayūravarman and traces the ancestry of the family down to Ravivarman. Hence this inscription, along with the Tālagunda epigraph of Śāntivarman, forms the basis for reconstructing the genealogical account of the main line of the Kadamba dynasty. The Guḍṇāpur inscription describes the qualities of head and heart of Ravivarman and also his conquests over many adversaries, as pointed out above. The record further mentions that the king built a beautiful temple of Manmatha i.e. god of

1. The identification of this Kuṇḍagiri is uncertain. \*While Panchamukhi thinks that it may be Kanhēri near Bombay (*Karnāṭaka Itihāsa*, p.136), Sircar suggests that it may be Kūḍgēri in Shimoga district (*Ep.Ind.*, Vol.XXXIV, p.89).

2. Cf. *Ep.Ind.*, Vol.XXXII, p.218.



love. This temple which is called Kāmadēvālaya<sup>1</sup> in the epigraph was situated between the apartment occupied by the king (*rāja-vāsa-grīha*) and the residential apartment of the royal ladies (*antaḥpura*). There were two dancing halls in front of the temple of Manmatha. Apparently, the temple of Manmatha was constructed in the *pramada-vana* area in the campus of the royal palace as suggested by Sohoni.<sup>2</sup> Besides Kāmadēvālaya, the temple is also called *Manmathavēśma* and *Cētōbhava-grha*. Not only did king Ravivarman build the temple of the god of love but also arranged for the annual festival of this god (*Madanōtsava*) in the month of *Caitra* (*Madhu*) or *Vaiśākha* (*Mādhava*) or whenever possible for the entertainment and enjoyment of all his subjects. This would show the interest taken by the king in promoting fine arts. This is one of the rare temples constructed in honour of the god of love i.e. Madana. For the purpose of worship and other activities connected with this temple king Ravivarman made a grant consisting of some villages, and vast land irrigated by the water of the tank called Guḍḍa-taṭāka<sup>3</sup> constructed by him. In addition, he gifted nine *brahmadēya* lands which were situated in different places and which included a variety of trees and flowers. These lands were purchased from a certain Brāhmārya by paying the price higher than the standard price fixed for them, thus adequately compensating the seller. It is noteworthy that the temple of Madana was constructed in front of two dancing halls which suggests, as pointed out by Sohoni,<sup>4</sup> that royal courtesans might be participating by performing dances at the time of Madanōtsava and also on other festivals. In this connection, Sohoni has drawn our attention to the Kandhar inscription<sup>5</sup> of Rāṣṭrakūṭa king Kṛṣṇa III which states that the temple of Kāmadēva there was situated near the quarters of the

1. B.R.Gopal, who has edited this record, has read the name of this temple as Kāmajinālaya (*Śrīkaṇṭhikā*, p.71). and states that it registers gifts to the Jaina temple Bāhubali (represented by Kāmajinālaya). This is wrong and misleading since the reading of the name of the temple is only Kāmadēvālaya and not Kāmajinālaya, though the formation of letter *dē* has been defective, as shown by us elsewhere Cf. *Journ.Ind.Hist.*, Vol.51 (1973), pp.301-02; *Quart.Journ.Myth.Soc.*, Vol.79 (1988), pp.89-93.
2. Further, this same temple is mentioned as Kāmadēvālaya later in the record for which further grant was made but which has been misunderstood by Gopal (Cf. *QJMS*, op.cit. p.92). S.V.Sohoni has supported my reading of the name Kāmadēvālaya (*Śrīnidhi*, K.R.Srinivasan Fel. Vol., p.294).
3. The present name Guḍṇāpur, the findspot of the inscription, is obviously derived from the name of this tank.
4. Cf. *Śrīnidhi*, p.297, note 6.
5. *Ep.Ind.*, Vol.XXXV, p.114.

chief royal courtesans (*pradhāna-rājavīlāsini-pāṭaka-sannihita-Kāmadēvāyatana*).

The Guḍṇāpur inscription is also of considerable literary merit. It consists of 27 lines of which 30 verses cover the first 16 lines while the remaining 11 lines are in prose. Verse 1 and 30 are in Mālinī and Pṛthvī metres while the remaining 28 verses are composed in the rare metre belonging to the species of Mātrāsamaka used in the famous Tālagunda record of Śāntivarman (No.4) written by the poet Kubja. From the style and composition of this Guḍṇāpur record, it is tempting to suggest that this epigraph was also composed by the same poet viz. Kubja. It is interesting to note that the Guḍṇāpur record contains the numerals 1 to 9 beautifully engraved while describing the nine *brahmadēya* lands gifted by the king.

No.26 is a record of the time of king Ravivarman but actually belongs to Citrasēna-Kella of the Kaikēya family. We know that Ravivarman's mother belonged to this Kaikēya family and hence Citrasēna might have been a relative of Ravivarman on his mother's side, either a maternal uncle or his son. This would account for issuing this grant in his own regnal year, though he was a *de jure* subordinate ruler under Ravivarman. This record commences with an invocation of Buddha described as born in the family of Śuddhōdana, although we know that the latter was actually the father of Buddha. The epigraph registers the gift, made by Citrasēna-Mahākella, of a garden called Sahārāma and a field situated in the village Nāpitapalli to the *Ārya-Saṅgha*. The writer of the grant was Jinanandi-sēnāpati, son of Siṃha-sēnāpati.

## HARIVARMAN

Ravivarman was succeeded on the throne by his son Harivarman who is the last known king of the main line of the Kadambas and who is referred to the period *circa* 500-20 A.D. There are four records of his time in this volume, the earliest (No.27) is dated in his fourth regnal year while the latest (No.30) belongs to his eighth regnal year. As already remarked, it is the Sangoḷḷi plates (No.29) of this king dated in his eighth regnal year which mention the astronomical feature *Viṣupa* along with *Āśvayuja-amāvāsyā* and which enables us to fix his accession date as 500 A.D. And this has formed the basis to work out the chronological table of the kings of the main line from Mayūravarmā onwards and even of the two generations before him. Two of his records (Nos. 20 and 30), which are dated in his eighth regnal year, have been issued from his main capital



Vaijyantī while the epigraph of his fourth regnal year (No.27) mentions that he was camping at Uccaśṛṅgī and that of his fifth regnal year (No.28) states that he was camping at Palāśikā. This would show that he was in control of these secondary capitals while the collateral branch of Kṛṣṇavarman I was ruling from the capital of Triparvata. It is generally believed<sup>1</sup> that Harivarman was one of the last Kadamba kings to be replaced by the early Calukyan rulers, specially by Pulikēśin I, the founder of the dynasty who claims to have performed *Āsvamēdha* and other sacrifices.<sup>2</sup> It must, however, be noted that Harivarman was defeated and was probably killed in the encounter with Kṛṣṇavarman II of the collateral branch who is stated to have set out on an expedition against Vaijyantī (*Vaijyantī-vijaya-yātrām=abhiprasthitah*), the erstwhile capital of the Kadamba kings of the main line from where Harivarman issued his Sangolli plates (No.29) in his eighth regnal year. So Kṛṣṇavarman II must have occupied Vaijyantī shortly after c. 515 A.D. from whence he issued his Sirsi plates (No.39). And it was this Kṛṣṇavarman II and his descendants Ajarvarman and Bhōgivarman who seem to have been displaced by the early Calukya kings.

No.27 registers the gift of a village called Vasuntavāṭikā for the eight-day festival and other services in the Jaina temple constructed by Mṛgēśa, son of Simha-sēnāpati. This Mṛgēśa seems to have been named after Harivarman's grandfather Mṛgēśavarman. The Jaina temple was constructed at Palāśikā. The grant of the village Maradē to the Jaina temple at Palāśikā recorded in No.28 is stated to have been made at the request of Sēndraka Bhānuśakti-rāja. It appears that this Bhānuśakti-rāja of Sēndraka family was ruling over Palāśikā division as a governor under Harivarman. While these two records register gifts to Jaina temples, the other two (Nos.29 and 30) are brahmanical in nature.

Harivarman seems to have led a peaceful life (*rājya-śriyam nirupadravam*) at least upto his eighth regnal year after which his kingdom was invaded and probably captured by Kṛṣṇavarman II. It is only from his Halsi plates (No.27) that we learn that Harivarman had an uncle called Śivaratha, i.e. brother of Ravivarman on whose advice the gift was made. In No.30, the

1. Cf. *Ep.Ind.*, Vol.XIV, p.165; *Suc.Sat.*, p.274.

2. *Ibid.*, Vol.XXVII, pp.4 ff.

actual donor of the grant is stated to have been the *sēnāpati* Viṣṇudāsavarman.

## KṚṢṆAVARMAN I AND YUVARĀJA DĒVAVARMAN

As already remarked, the collateral branch of the Kadamba dynasty was founded by Kṛṣṇavarman I, son of Kākutsthavarman and younger brother of Śāntivarman. After the death of his father Kākutsthavarman, Kṛṣṇavarman I seems to have revolted and declared himself as an independent ruler. The Birur plates (No.32) describe him as *dakṣiṇā-patha-vasumatī-vasu-pati* and as *Āśvamēdhayājīn*, which would show that Kṛṣṇavarman I claimed a sort of suzerainty over the entire Deccan. His epithet *Āśvamēdhayājīn* appears in the Dēvagiri plates (No.31) of Yuvarāja Dēvavarman, in the Perbbaṭa grant (No.33) and in the Bannahalli plates (No.37) of Kṛṣṇavarman II. The Dēvagiri plates (No.31) also refer to him as *ēkātapatra* indicating his universal sovereignty. From the evidence of the Birur plates (No.32) of Viṣṇuvarman, according to which the king made a grant with the permission of his uncle Śāntivarman who has been described as the master of the entire Karṇāṭa region (*samagra-Karṇāṭa-dēśa-bhūvargga-bhartā*), Moraes suggested that both Kṛṣṇavarman I and his son Viṣṇuvarman were subordinate rulers of Śāntivarman.<sup>1</sup> But Sircar has rightly shown that this view is untenable because a subordinate ruler could not perform the *Āśvamēdha* sacrifice.<sup>2</sup> Further the epithet of Kṛṣṇavarman I mentioned above clearly shows that he called himself as a sovereign independent king. This he did by usurping the kingdom by setting aside the claims of his elder brother Śāntivarman to the Kadamba throne. But ultimately, Śāntivarman succeeded in his conflict with Kṛṣṇavarman I who seems to have been killed in the battle.

There is only one record of his time viz. the Dēvagiri plates (No.31) of his younger son *yuvarāja* Dēvavarman. We have referred him to the period *circa* 430-45 and his elder brother Śāntivarman continued to rule from Vaijyantī after his death for some more years. In the records of the Western Gaṅga king Avinīta and his successors, Avinīta is described as the *bhāginēya* of *Āśvamēdhayājīn* Kṛṣṇavarman of the Kadamba family. This could be none else than Kṛṣṇavarman I who is the only ruler amongst the entire Kadamba dynasty to have performed the

1. *Kadamba-Kula*, p.29.

2. *Suc.Sat.*, pp.284-85.



*Aśvamēdha* sacrifice. Even the great warrior and founder Mayūravarma is not credited with this achievement. Hence the suggestion of some scholars that Avinīta's brother-in-law was Kṛṣṇavarman II is untenable.<sup>1</sup> The Dēvagiri plates (No.31) describe Kṛṣṇavarman I as the performer of the horse-sacrifice (*Aśvamēdha*), as the best jewel amongst the feudatories, as the victor of the Nāga family and as the one who had obtained the family property (*Aśvamēdhayājinaḥ samar-ōpārjjita-vipulaiśvaryasya sāmanta-rāja- viśēṣa-ratnasya Nāgajān=ākramya dāy-ānubhūtasya śrī-Kṛṣṇavarmmaṇaḥ*). It has been suggested that Nāgas who were defeated by him seem to be the members of the Sēndraka family who claim to belong to the Nāga or Bhujagēndra lineage.<sup>2</sup>

From the Mūḍigere plates of Viṣṇuvarman (No.34) and the Bannahaḷli plates of Kṛṣṇavarman II (No.37), we learn that Kṛṣṇavarman I had married the daughter of the Kaikēya family. We have already noticed that Mṛgēśavarman of the main line had also married a girl from the Kaikēya family, but their mutual relationship is not known. In this connection, we may notice a stone inscription from Aṇaji in Chitradurga district which seems to record the voluntary death (*svargg-āvāpti- kṛt-ēkṣaṇaḥ Indra-lōka-sukham=akāmayata*) of a certain Śivanandavarman who is stated to have belonged to the Kēkaya family. He decided to take recourse to this voluntary death by turning his face away from material happiness and by desiring permanent fame in the other world with a tranquillised heart (*praśamita-hṛdaya*) after witnessing a fierce battle between Naṇakkāsa- Pallavarāja and Kṛṣṇavarmmarāja in which the army of the latter was shattered and the country i.e. kingdom ruined. It appears that Śivanandavarman committed suicide by lying on a bed of *darbha* grass and burning himself. This Kṛṣṇavarmmarāja is sought to be identified with the Kadamba king Kṛṣṇavarman I and the palaeographical consideration of the Aṇaji record does not militate against this view. And since Kadamba Kṛṣṇavarman I had married a Kēkaya princess, Śivanandavarman appears to have been a close relative of his wife, either a father or a brother.<sup>3</sup>

1. Dubreuil, *Anc.Hist.Dec.*, p.103; Moraes, *Kadambakula*, pp.55-59. Moreover, Avinīta could not have been the contemporary of Kadamba Kṛṣṇavarman II who lived much later.

2. *Suc.Sat.*, p.288 and note 1.

3. The suggestion that this Śivanandavarman was the son of Kṛṣṇavarman I who may even be identified with Dēvavarman should be rejected in view of the fact that he belonged to the Kēkaya family and Ātrēya-gōtra while the gōtra of the Kadambas was Mānavya or Āṅgīrasa (Cf. *Suc.Sat.*, p.289).

The identity of Naṇakkāsa-Pallava-rāja, is, however, uncertain. But it seems that Kṛṣṇavarman I died in this encounter with the Pallavas who might have supported Śāntivarman of the main line which enabled him to regain the sovereignty of his ancestral kingdom from the usurper.

## VIṢṆUVARMAN

Kṛṣṇavarman I was succeeded by his eldest son (Jyēṣṭha-tanaya) Viṣṇuvarman I for whom we have only three inscriptions in this volume. Of these, the Birur plates (No.32) are considered as spurious, though some of the historical contents can be relied upon. The Bannahaḷli plates (No.37) of Kṛṣṇavarman II inform that Viṣṇuvarman was born from the princess of the Kaikēya family. Though he was the eldest son, the circumstances under which his father Kṛṣṇavarman I appointed his younger brother Dēvavarman as *yuvarāja* in preference to him are not known. This seems to have estranged his relations with his own father and led him to take the support of his uncle Śāntivarman as well as the Pallava king. His Perbbaṭa grant (No.33) describes that he was anointed by both Śāntivara-mahārāja and an unnamed Pallava king (*Śāntivara-mahārāja- Pallavēndrābhīṣiktaḥ*). This expression is understood by some scholars<sup>1</sup> to mean that the name of the Pallava king was Śāntivarman who anointed him. But we do not know of any Pallava king named Śāntivarman at this time. Hence it would be reasonable to identify Śāntivara with Śāntivarman who was the uncle of Viṣṇuvarman and elder brother of Kṛṣṇavarman I. And we learn from the Birur plates (No.32) that Viṣṇuvarman made a gift with the permission (*anujñāpya*) of his uncle (*jyēṣṭha-pitā*) Śāntivarman described as the lord of the entire Karṇāṭa-dēśa with its capital at Vaijyantī. So the suggestion of T.V. Mahalingam that both Śāntivarman and the Pallava king supported the cause of Viṣṇuvarman by defeating and even killing his father in a battle and anointing the son on the throne seems to be reasonable. And, accordingly, Viṣṇuvarman I transferred his allegiance to Śāntivarman and ruled over the Palāśikā division. But it appears that after the death of Mṛgēśavarman and possibly during the rule of Śiva-Māndhātṛvarman, Viṣṇuvarman declared himself independent of the main line which might have resulted in his fight with Ravivarman who claims to

1. *Suc.Sat.* p.290.



have killed him, as already pointed out. Thereafter, Bhānuvarman, younger brother of Ravivarman, was appointed as the governor of the Palāśikā division.

Of the three records of Viṣṇuvarman, two (Nos.32 and 33) register gifts in favour of Brāhmaṇas while the third (No.34) registers a gift of land to a Jaina temple. The Mūḍigere plates (No.34) describe him as adept in the science of horses (*vāji*), music (*gandharva*), language (*śabda*), polity (*nīti*), religion (dharma), archery (*dhanuḥ*), *Vēda*, philosophy (*adhyātma*) and *Mīmāṃsā*. He also worshipped the gods, Brāhmaṇas, teachers, saints and scholars. The Bannahalli plates (No.37) of his grandson Kṛṣṇavarman II also describe him as skilled in music (*gandharva*), science of elephant-rearing (*hasti-vidyā*) and archery (*dhanur-vidyā*) like Vatsarāja, Indra and Arjuna. He was also well versed in *śabda*, *artha* and *nyāya*. The Perbbaṭa grant (No.33) calls him *parama-brahmaṇya*.

### SIMHAVARMAN

Viṣṇuvarman I was succeeded by his son Simhavarman. Till recently, no record of his time was found and he was known from the epigraphs of his son and successor Kṛṣṇavarman II only. Hence some scholars doubted if he even ascended the Kadamba throne and even if he did, it was not known where he was ruling since the paternal kingdom of Palāśikā division was annexed to the main line by Ravivarman.<sup>1</sup> But recently a set of copper-plates belonging to Simhavarman was discovered at a place called Mūḍigere in Chikmagalur district (No.35). The genuineness of this grant is unnecessarily doubted.<sup>2</sup> It refers to Simhavarman as the grandson of the *Aśvamēdhayājīn Kṛṣṇavarman* described as lord of Vaijayantī and the son of the emperor (*sārvabhauma*) Viṣṇuvarman. Simhavarman himself is described as a brave and courageous person like Nābhāga and as skilled in various sciences as well as in *dharma*, *artha*, *kāma* and as anointed by the god Viṣṇu (*Vāsava*) and as coronated by a certain Sarvasēna-Mahārāja, who may be identified with a ruler of the Kaikēya family.<sup>3</sup> The plates are dated in his fifth regnal year and register a gift of land situated in Sēndraka *viṣaya* which comprised

1. *Suc.Sat.* p.294; *Journ.Ind.Hist.*, Vol.XIII, pp.156 ff.

2. *Corp.Kad.Ins.*, p.LXII. In our opinion, the grant is genuine.

3. A Sundara, B.R. Gopal and Ajay Mitra Sastri wrongly identified him with his name-sake of the Vākāṭaka dynasty. For a detailed discussion on this, see *Ep.Ind.*, Vol.XLII, pp.189-190.

parts of modern Shimoga and Chikmagalur districts. This would suggest that he was holding sway over this region. The gift was made in favour of a Jaina temple. Though, on account of the faulty language and other considerations, the genuineness of this record is doubted, we may agree that Simhavarman did rule for some time after the death of Viṣṇuvarman and before the rise of his son Kṛṣṇavarman II.

### KṚṢṆAVARMAN II

Kṛṣṇavarman II succeeded his father Simhavarman and appears to have held sway over the area round about Sēndraka-*viṣaya* where his father ruled. He is represented by six epigraphs in this volume, the earliest of which is dated in his seventh regnal year (No.36) while the latest in his twenty-second regnal year (No.40). His undated Beṇṇur plates (No.41) register gift of some land situated in Sēndraka-*viṣaya*. The same record states that the king had set out on a military expedition against Vaijayantī (*Vaijayantī-vijaya- yātrām=abhiprasthitah*). This would show that at the time of this record Kṛṣṇavarman II had not occupied the Vaijayantī and this occupation must have taken place before his seventh regnal year since his Śivalī plates (No.36) of this year are issued from Vaijayantī. And, as already pointed out, the last king of the main line Harivarman was ruling from Vaijayantī from whence he issued his Sangoḷḷi plates (No.29) in his eighth regnal year which, according to our chronological table, falls in *circa* 507 A.D. Thus Harivarman seems to have been defeated by Kṛṣṇavarman II soon after this date since the seventh year of the latter would be *circa* 512 A.D. as he is referred to the period *circa* 505-40 A.D.

All the six inscriptions of Kṛṣṇavarman II are brahmanical in nature registering grants to Brāhmaṇas of various *gōtras*.

As has been pointed out above, Kṛṣṇavarman I, the great grandfather of Kṛṣṇavarman II, was the only king of the Kadamba dynasty who could claim the credit of having performed the horse-sacrifice (*Aśvamēdha*) and only after this time, the family is described as having been purified by the performance of this sacrifice. It has been also shown that Kṛṣṇavarman I has been mentioned as the brother-in-law (*bhāginēya*) of the Western Gaṅga king Avinīta in the records of the latter and his descendants. However, some scholars have expressed a different opinion by suggesting that according to the Sirsi plates (No.39) Kṛṣṇavarman II is also described as being anointed as king during



the performance of the horse-sacrifice.<sup>1</sup> This view is untenable, as pointed out by Sircar, since the expression relating to the performance of the horse-sacrifice in the above record refers to the Kadamba family in general, as in other similar records, and not to Kṛṣṇavarman II as understood by some scholars.<sup>2</sup> But Sircar's identification of the maternal uncle of the Gaṅga king Avinīta with Kṛṣṇavarman II instead of Kṛṣṇavarman I<sup>3</sup> is not correct in view of the fact that Avinīta and his father Mādhava III were the contemporaries of Kṛṣṇavarman I and not of Kṛṣṇavarman II as thought of by Sircar.<sup>4</sup>

The Śivalī plates (No.36) describe Kṛṣṇavarman II as *parama-bhāgavata* while in his Bannahaḷī plates (No.37) he is called *parama-brahmaṇya*. The latter record also describes him as "one who acquired the kingdom by his own power, strength and valour" (*sva-vīrya-bala-parākkram=ōpārjita-rājyaśrīḥ*) while his Sirsi plates (No.39) call him as "obtainer of the kingdom as a result of victory in many battles" (*bahu-samara-vijaya-samadhigata-yaśo-rājya-śrīḥ*). The Beṇṇur plates (No.41) describe him as *Dōṣarāśivarman* and *Kadambānāḥ pañcamō lōkapālaḥ*.

### BHŌGIVARMAN

From the Tagare plates (No.42) of Bhōgivarman we learn that the son of Kṛṣṇavarman II was Ajavarman while the Kirukuppaṭūru grant (No.38) of Kṛṣṇavarman II himself mentions that he had another son called Ravivarman II. It appears that both these sons did not rule. Hence Kṛṣṇavarman II was succeeded by his grandson Bhōgivarman. His Tagare plates (No.42) call him the grandson of Kṛṣṇavarman II and son of Ajavarman. Bhōgivarman is stated to have acquired a larger kingdom by the power of his own arms and to have defeated the enemies (*sva-bāhu-bal=ārjita-vipula-rājyaḥ ripu-jay=ōpalabdha-vividha-vistūrṇa-bhōgaḥ*). These enemies appear to be the earliest kings of the Calukya dynasty, since Bhōgivarman is referred to the period *circa* 550-75 when the founder of the

1. *Suc.Sāt.*, pp.298-99.

2. *Ibid.*

3. *Ibid.*, pp.299-302.

4. Sircar's view is due to his placing Durvinīta, son of Avinīta, in the first half of the seventh century A.D. and making him the father-in-law of the Calukya king Pulakēśin II which is not correct. Durvinīta and his father Avinīta have to be placed in the first half of sixth century A.D. and second half of fifth century A.D. (cf. *Ins.West. Gaṅg.* p.LIV) respectively.

Calukya dynasty Pulikēśin I had already established himself at his capital Vātāpi or Bādāmi, after defeating Kṛṣṇavarman II.

The Tagare plates register a grant of the village called Kīru-Kūḍalūr to a Brāhmaṇa and this village was one of the twenty-four villages of the Tagarē *mahāgrāma* in Tagarē-viṣaya. Tagarē still retains its name and is situated in the modern Belur taluk of Shimoga district. It may also be noted that the Perbbaṭa grant (No.33) of Viṣṇuvarman was issued from Kūḍalūr *adhiṣṭhāna* which is the same as the Kūḍalūr-palli of the present record. The grant is stated to have been made at the request of Bhōgivarman's son Viṣṇuvarman II who does not appear to have ruled.

In the third and last plate of this epigraph, we notice a few lines engraved in later characters and written in Kannaḍa language and they do not form part of the original grant.

### MADHUVARMAN AND DĀMŌDARA

Lastly we have to notice two stray names of rulers viz. Madhuvarman and Dāmōdara who claim to belong to the Kadamba family. The stone inscription of Madhuvarman (No.43) calls him only as śrī-Madhuvarman and registers a gift made by him to a Brāhmaṇa. The epigraph of Dāmōdara (No.44) describes him as born of in the family of the Kadambas and as one devoted to his father, and as pure, virtuous, efficient, energetic and brave (*pitṛ-bhaktaś=śucir dakṣaḥ sattv=ōtsāha-pratāpavān*). These two rulers might have helped the last rulers of the family in their fight against the powerful Calukya kings and might have tried to revive the glory of their kingdom, though they were ultimately overpowered by the Calukya rulers.

Thus ended the rule of the Kadamba kings who held sway over Karnāṭaka or Kuntala for about two hundred and fifty years from the beginning of the fourth century till about the middle of the sixth century A.D. and survived till about the beginning of the seventh century A.D. At first, they were more or less dependent upon their Pallava rulers till about the time of Mṛgēśavarman who seems to have defeated and declared complete independence from them. The last rulers of this Kadamba dynasty were in turn defeated by the Calukya king Pulikēśin I and his successors.



## RELIGION

More than a century ago when Fleet published the first batch of the copper-plate grants of the Kadamba dynasty,<sup>1</sup> he thought that the kings of this dynasty belonged to the Jaina religion since it so happened that all these inscriptions registered gifts to Jaina teachers or Jaina establishments. But he seems to have changed his opinion shortly afterwards when he came to know about the existence of the famous Tālagunda inscription of Śāntivarman (No.4) which begins with a salutation to the god Śiva (*namaḥ Śivāya*). This epigraph clearly states that the ancestors of Śāntivarman belonged to the family of the Brāhmaṇas (*dvija-kula*) described as of *Mānavya-gōtra*, *Hāriti-putra* and *tryārṣa-vartma* i.e. which followed the path of the three Vēdas. And one record of Mṛgēśavarman (No.6) describes the Kadambas as belonging not only to the *Mānavya-gōtra* but also to the *Āṅgīrasa-gōtra* which seems to show that this family actually belonged to the latter *gōtra*. This Brāhmaṇa family of the Kadambas, we learn from the Tālagunda inscription, was purified by the performance of many sacrifices, was adept in the sacred lore, kept the sacred fire and drank Sōma according to precept. (*vividha-yajñ-āvabhṛtha-puṇy- āmbu-niyat-abhiṣēk-ārḍra-mūrdhajaṁ pravacan- āvagāha-niṣṇātāṁ vidhivat=samiddh-āgni sōma-pam*). Mayūraśarman, who is regarded as the founder and first member of the family in this record, has been called the best of the Brāhmaṇas (*dvij-ōttamaḥ*), while the Guḍnāpur inscription of Ravivarman (No.22) describes him as an expert in all the branches of the Vedic lore (*Vēdāṅga-vidyā-viśāradaḥ*). It may be noted that the name of this king is given in this Tālagunda record as Mayūraśarman with -śarman ending indicating his Brāhmaṇa-hood while all the remaining records of this family as well as those of the later branches call him with the Kṣatriya-ending name as Mayūravarman. Even his own Chandravalli inscription (No.2) calls him as Mayūravarman. As already remarked, this

1. *Ind.Ant.*, Vol.VI (1877), pp.22 ff. He had, however, also given their tentative texts earlier in *JBBRAS*, Vol.IX, pp.299 ff.

Mayūraśarman, intent on higher studies in the Vēdas, went to the Pallava capital Kāñcī which was a seat of higher learning in Vedic studies (*ghaṭikā-sthāna*) and there, having been insulted by the Pallava rulers during an *Aśvamēdha* sacrifice, he wielded a sword, adopted the profession of a Kṣatriya and carved out a kingdom for himself and his descendants. The Guḍnāpur inscription (No.22), which reveals the names of Mayūravarman's father and grandfather, states that the latter was called Viraśarman with a Brāhmaṇa-ending name. He is described as adept in the Vēdas and as the best of the Brāhmaṇas (*Vēda-kula-mati* and *dvij-ōttama*). Bandhūśeṇa, Viraśarman's son and father of Mayūravarman, has been described as one who took to the profession of the warriors (*kṣatra-vṛtti-latā-mūla-guṇ-āmbu-prasēcitah*). His vedic qualification is attested by the Halsi plates (No.23) wherein he is described as *ācārya* with an honorific plural. As aptly pointed out by S.V. Sohoni,<sup>1</sup> the Kadambas retained their original caste of the Brāhmaṇas to which the military profession was added. In this context the name Kadamba given to the family after the tree of that name becomes significant inasmuch as on the original tree of the Kadamba family climbed the creeper of the military profession (*kṣatra-vṛtti-latā*). This would also explain why the family was called Kadamba. Both the family and the tree had common features which fact is stressed by the expression *asya tarōs=sānāmya sādharmyam* in the Tālagunda inscription (No.4). Thus the basic or primary religion of the Kadambas, who could be called *brahma-kṣatriyas*, remained as Brāhmaṇas while their secondary or additional religion was that of Kṣatriya, in spite of the -śarman-ending name being substituted by the -varman-ending name.

The Guḍnāpur inscription (No.22) describes Mayūravarman as having been anointed as king on the throne by the god Kārttikēya or Ṣaḍānana (*Tridaśa-śenānī*). The Tālagunda epigraph (No.4) also states that he was anointed by Ṣaḍānana (*Ṣaḍānanaḥ yaṁ abhiṣiktavān*). We may note, in this connection, that almost all the records of the Kadambas describe the family as favoured by (*anuddhyāta*)<sup>2</sup> Svāmi-Mahāśeṇa (i.e. Ṣaḍānana) and the Mothers (*mātrgaṇa*). But the only king in the entire dynasty of the Kadambas who has been credited with the

1. *Srīnīdhi* (K.R.Srinivasan Fel. Vol.), p.294.

2. While Fleet and Kielhorn rendered this expression *anuddhyāta* as 'meditated on', (*Ind.Ant.*, Vol.VI, pp.31 & 32 and *Ep.Ind.*, Vol.VIII, p.35), D.C.Sircar rightly states that the expression would mean 'favoured by' (*Suc.Sat.*, p.240, note 1).



performance of the horse-sacrifice (*aśvamēdha*) was Kākutsthavarman's son Kṛṣṇavarman I who founded the Tripurvata branch.<sup>1</sup> And only from his time onwards, the Kadambas began to describe themselves as being rendered pure by the holy bath taken during the performance of the horse-sacrifice (*aśvamēdh-āvabhṛtha-snāna-pavitṛkṛta-śarīra*). The Bannahalli plates (No.37) describe Kṛṣṇavarman II *parama-brahmaṇya* while his Śivali plates (No.36) call him *parama-bhāgavata*.

Many records of the Kadamba dynasty do not give the usual invocatory verse or verses in praise of a deity or god but straightaway proceed to mention the place of issue and the name of the family or king. e.g. *Vijaya-Vaijayantyām . . . Kadambānām mahārājah*, etc. In such records their sectarian nature could be ascertained from the donative part where the religion of the donee is indicated. Of the forty-four inscriptions of the dynasty in this volume, twenty-eight are brahmanical, twelve are Jaina, two Buddhist, one non-sectarian just recording the construction of a tank and one just mentions the name of the king. The brahmanical records register grants made to Brāhmaṇas of different *gōtras* who are generally described as well-versed in the study of the Vēda, Vēdāṅga, Itihāsa, Purāṇa and Dharmaśāstra. Besides the commonly known *gōtras* like the *Kauṇḍinya*, *Bhārgava*, *Bhāradvāja*, *Gautama*, *Kāśyapa*, *Ātrēya*, *Hārīta*, *Kauśika* and *Garga* mentioned in connection with the Brāhmaṇa donees, we get the following rare *gōtras* also in the records of this dynasty: Aupagahani, Dhaumya, Kaimbala, Kālāśa, Kōtasa, Śrāvīṣṭha, Caūliya, Valandata, Paurukutra, Dōpamabhyaya and Vārāhi.

The Kadambas were the worshippers of all the three brahmanical gods viz. Brahmā, Viṣṇu and Śiva. The famous Tālagunda inscription (No.4) commences with the words *namaḥ Śivāya*, then there is a verse in adoration of Sthānakundūra-vāsinē Mahādēvāya. This record also states that this place *Sthānakundūra* i.e. modern Tālagunda was the home of perfection of the holy primeval god Bhava i.e. Śiva (*say=iha bhagavatō Bhavasy=ādi-dēvasya siddhy-ālayē*). The Hiṇṇa-Hebbāgilu plates (No.9) of Mṛgēśavarman commence with an invocatory verse in

1. It is rather surprising that not a single record of the Kadamba dynasty states that the great warrior-king Mayūravarmā, who defeated the strong army of the Pallavas and who was anointed as a ruler of a vast territory, performed this sacrifice. Perhaps this may be due to the fact that he continued to remain as a subordinate of the Pallavas inspite of being accorded the status of an independent ruler.

praise of Brahman (*jayati . . . daṇḍa-kamaṇḍalu-hastah padma-pravar-āsanē Brahmā*). The Birur plates (No.32) of Viṣṇuvarman invoke all the three gods of the Hindu pantheon, viz. Śiva, Viṣṇu and Brahman (*Hara-Nārāyaṇa-Brahma-tritīyāya namaḥ*). Though the invocatory verse is in praise of god Śiva (*Śambhur-viśēṣam jagatām patih*) in the Sangolli plates of Harivarman (No.29), the record ends with the salutation to all the three gods (*namō Hari-Hara-Hiraṇya-garbhēbhyah*). Viṣṇu is mentioned in the invocatory verse of the Banavāsi inscription (No.12) of Mṛgēśavarman (*Viṣṇum namasyāmi tad-ēka-cittam*) and also in that of the Perbbāṭa grant (No.33) of Viṣṇuvarman (*jitam bhagavatā tēna Viṣṇunā*). The Guḍnāpur inscription (No.22) of Ravivarman is unique in that the invocatory verse here is in praise of the God of Love i.e. Manmatha (*jayati-sura-vadhūnām Manmathah kāmīnām*). It records the construction of the temple of this god called Kāmadēvālaya and registers several grants in favour of it.

Though followers of the brahmanical faith, the Kadamba rulers were great patrons of Jainism since a good number of their records register grants to Jaina teachers or establishments and invoke Jina or Arhat. The Halsi plates (No.3) of yuvarāja Kākutsthavarman commence by praising *Jinēndra* (*jayati bhagavān Jinēndrō*) and states that the donated village belonged to the holy Arhat while the donee was one Śrutakīrti. It ends with a salutation to the first *tīrthaṅkara* *Riṣabha* (*namō Riṣabhāya*). In the Dēvagiri plates (No.6) of Mṛgēśavarman, the donees were the god *Arhan-mahā-Jinēndradēvatā* and the sects called *Śvēta-paṭa-mahāśramaṇa-saṅgha* and *Nirgrantha-mahāśramaṇa-saṅgha*. The Halsi plates (No.11) of the same ruler record the construction of a temple of Jina (Jinālaya) at Palaśikā i.e. modern Halsi and register some gift in favour of the Jaina sect called Kūrcakas. Nos. 17 and 23 of Ravivarman are Jaina records and the Halsi plates (No.27) of Harivarman register a gift in favour of a Jaina temple for the performance of the eight-day festival (*aṣṭāhnikā-maha*) there. This gift was entrusted to a certain Candrakṣāntakṣama who was the chief of the Saṅgha named after Vāriṣēṇacārya belonging to the sect of the Kūrcakas. The record ends with a salutation to Vardhamāna (*namō Vardhamānāya*). Another record (No.28) of Harivarman registers a gift in favour of a Jaina temple (*Caity-ālayasya pūjā-saṃskāra-nimittam*) and mentions a *Śramaṇa-saṅgha* called Ahirīṣṭi and a certain Dharmanandyācārya as its superintendent. No.30 of Harivarman states that a certain Mṛgēśa, son of Siṃhasēnāpati, belonging to the Bhāradvāja-*gōtra*, constructed a



Jaina temple. This would show that the officers also patronised other faiths.

That Buddhism also received patronage of the Kadamba kings is attested by the existence of two records in this volume. The Dāvaṇagere plates (No.19) of Ravivarman have an invocatory verse in praise of Sarvuajña and Sarvvalōkanātha (i.e. Buddha) and register some gift of land in favour of a Buddhist establishment called Siddhāyatana and for the growth of the Saṅgha (*Siddhāyatana-pūjārtthaṁ Saṅghasya parivṛddhayē*). The Honnavar plates (No.26) of the time of Ravivarman commence with an invocation to Buddha who is described as born in the family of *Śuddhōdana* (*jayaty=amita- guṇa-bhṛd- Buddhas=sattva-samāśrayaḥ Śuddhōdana- kul-ōdbhūtaḥ*). The epigraph registers some grant to Ārya-Saṅgha.

The above discussion would show that the Kadamba kings exhibited catholic outlook on religious matters in their kingdom and that Jainism received wide patronage and encouragement at their hands.

## GEOGRAPHY

Though it is difficult to fix the exact limits of the kingdom of the Kadamba kings, it is possible to indicate the approximate extent of their empire with the help of the geographical data furnished by their inscriptions. From the Tālagunda inscription (No.4) we learn that Mayūravarmā wrested from the Pallavas the forest area stretching upto the gates of Śrīparvata i.e. modern Śrīsaila in the Kurnool district of Andhra Pradesh. Eventually, the Pallavas anointed him as the ruler of the territory bounded by the sea on the west (*apar-ārṇava*) and Prēhara or Prēharā on the east. Long ago Kielhorn suggested that this eastern boundary was probably the river Tuṅgabhadrā, though it is not possible to connect this river with Prēharā mentioned in the record.<sup>1</sup> This view is based on the assumption that the eastern boundary of the Kadamba kingdom was about as distant from Tālagunda which seems to have been their original home or from their main capital city of Vaijayantī or Banavāsi as the western sea is from them.<sup>2</sup> Some scholars have suggested that Prēharā might represent the modern rivers Malaprahāra (Malaprabhā) or Ghaṭaprabhā, the tributaries of the river Kṛṣṇā.<sup>3</sup> According to N.L.Rao, Prēharā might represent the form *pērāru* meaning big river standing for Kṛṣṇā river.<sup>4</sup> Though the river Kṛṣṇā is known as *pērāru* or *peḷdore* and the river Tuṅgabhadrā as *kiṛudore*, the latter is also called *peḷdore* in some inscriptions. Hence the suggestion of Kielhorn that Prēharā might possibly represent Tuṅgabhadrā may be accepted. Some scholars, however, suggest that Prēharā might stand for the big Hagari river which runs from south to north for some distance in Bellary district and which might have formed the eastern boundary of the territory conceded to Mayūravarmā

1. *Ep.Ind.*, Vol.VIII, p.29.

2. *Ibid.*

3. *Karnāṭaka Itihāsa* (Kannaḍa), p. 139-42.

4. *V.Raghavan Fel.Vol.* pp. 139-42.



by the Pallavas.<sup>1</sup> Thus we may conclude that the Kadamba kingdom extended from the western or Arabian sea in the west upto Tuṅgabhadra river and possibly upto Śrīsaīla in the east during Mayūravarma's time. And this position seems to have been maintained during the period of his successors.

A Prakrit inscription (No.1) of a certain Kadamba king has been found at Maḷavalli in the Shikarpur taluk of Shimoga district. The Kadamba rulers had their main capital city at Vaijayanti or modern Banavāsi in the Sirsi taluk of North Kanara district. Their other capitals were at Palāśikā or modern Halasige or Halsi in Belgaum district and at Uchṛṅgī or modern Uccaṅgidurg in Bellary district. Another capital was at Tripurvata, but its identification is uncertain. While some scholars suggest that it might represent modern Dēvagiri in Dharwad district, others think that it might represent modern Murgod in Belgaum district.<sup>2</sup> The Birur plates (No.32) register the gift of a village situated in Sindhuthaya-rāṣṭra in which was the river called Karṇēsaka. This river has been identified with the modern river Kṛṣṇā and Sindhuthaya-rāṣṭra with portions of modern Sindagi taluk in Bijapur district.<sup>3</sup> This area seems to have formed the northern boundary of the Kadamba kingdom. According to the Tagarē plates (No.42), the king granted a village situated in Tagarē-mahāgrāma in Tagarē-ṣaṣaya which represents the area round about modern Tagarē in Hasan district and which appears to have formed the southern boundary of the Kadamba empire. Thus, the Kadamba kingdom was bounded by the Bijapur district in the north, by the Tuṅgabhadra river or Śrīsaīla in the east, by the Hasan district in the south and by the Shimoga district and western or Arabian sea in the west.

The territory ruled by the Kadamba kings mentioned above was known as Karṇāṭaka or Kuntala in early period. The Birur plates of Viṣṇuvarman (No.32) describe his paternal uncle Śāntivarman as the lord of the entire territory of Karṇāṭa i.e. Karnāṭaka (*samagra-Karṇāṭadeśa-bhū-vargga-bharttā*). As already pointed out, though this record is regarded as spurious, its contents may be relied upon. Therefore, the expression

1. Cf. *Quart. Journ. Myth. Soc.*, Vol.XL, pp.84-88; *Journ. Ep.Soc.Ind.*, Vol.2 (1981), p.8. A river called Prēharā is mentioned in *Avantisundarikathā* of Daṇḍin as located in the vicinity of Aparānta or northern Koṅkaṇ but this cannot be identified with Prēharā of the Tālagunda record since the Kadamba kingdom did not extend upto that region.
2. Fleet, *Dyn.Kan.Dist.* (1896), p.285.
3. *Karṇāṭakada Arasumanetanagaḷu* (Kannaḍa), 1946, p.38.

Karṇāṭa in this inscription denotes the entire Kadamba kingdom during the time of Śāntivarman and his nephew Viṣṇuvarman. It is interesting to note that this epigraph supplies the earliest epigraphical reference to the word Karṇāṭa (i.e. Karnāṭaka) which, however, occurs only once in the records of the Kadamba dynasty. It is also interesting to note that the word Kuntala is not at all mentioned in any of the records of the Kadamba rulers. In later period, i.e. after the Kadambas, the terms Karnāṭa and Kuntala denoted wider area which included the whole of the Kannaḍa-speaking area and the adjoining parts of Mahārāṣṭra.<sup>1</sup> Karnāṭaka and Kuntala are used as synonyms in the *Vikramāṅkadēvacarita* of Bilhaṇa, the court-poet of the later Cālukya king Vikramāditya VI (1076-1125 A.D.). But the separate mention of Karnāṭaka and Kuntala in some of the traditional lists may indicate that they were originally separate geographical units.<sup>2</sup>

For the purpose of administration, the Kadamba kingdom was divided into nine divisions or districts called ṣaṣaya in their inscriptions. They were Mogalūr-ṣaṣaya (No.16), Āsandi-ṣaṣaya (No.24), Suddikundūra-ṣaṣaya (No.27), Mahiṣa-ṣaṣaya (No.33), Sēndraka-ṣaṣaya (No.34, 35 & 41), Vallāvi-ṣaṣaya (No.37), Paṅktipura-ṣaṣaya (No.38), Karavannāṅga-ṣaṣaya (No.39) and Tagarē-ṣaṣaya (No.42).

- (1) **Mogalūr-ṣaṣaya** : In the Nilambur plates of Ravivarman (No.16), it is stated that the gift-village Muḷtagi was situated in Mogalūr-ṣaṣaya. T.A.Gopinatha Rao, who edited this record, thought that Muḷtagi might represent modern Muttagi which is to the south of Tālakāḍu which was the capital of the Western Gaṅgas.<sup>3</sup> But since this area was under the control of the Gaṅgas, Muḷtagi is sought to be identified with modern Muttagi in the Harapanahalli taluk of Bellary district and subsequently Mogalūr-ṣaṣaya with the area round this district.<sup>4</sup> But there is another village called Muttagi in the Bāgewadi taluk of Bijapur district which is mentioned as Muttage in an inscription of

1. The Paṇḍaraṅgapalli Grant of the early Rāṣṭrakūṭa king Avidheya (5th century A.D.) describes the first member as the ruler of Kuntala (*Mānāṅka-nṛpati-śrīmān Kuntalānam- praśāsītā*). See, *Ep.Ind.* Vol.XXXVII, pp.9 ff.
2. Cf. *Suc.Sat.*, pp.215-16 and note. For a detailed discussion about the geographical terms Karnāṭaka and Kuntala, see my articles in *Studies in Ind. Place-Names*, Vol.II, pp.8 ff.; Vol.IV, pp.127 ff. and Vol.V, pp.104ff.
3. *Ep.Ind.*, Vol.VIII, p.147.
4. *Karṇāṭakada Arasumanetanagaḷu* (Kannaḍa), pp.39-40.



1097 A.D. with its earlier form as Murttaga in a record of 1079 A.D.<sup>1</sup> Hence, it is more likely that Muṭtagi of the Nilambur plates is represented by the modern Muttagi in the Bijapur district. Consequently, Mogalūr-viṣaya may be identified with the area round Bāgewadi in Bijapur district.

- (2) **Āsandi-viṣaya** : This *viṣaya* is found in the Kāśipura plates or what is better known as Durmāya Grant of Ravivarman (No.24). It is stated that the gift consisted of some land in Karañja-grāma which is situated in Āsandi-viṣaya. Since the findspot of the plates was Kāśipura in Dāvaṇagere taluk of Chitradurg district, it was surmised that Āsandi-viṣaya indicated the area round Dāvaṇagere.<sup>2</sup> But Karañja-grāma may be identified with modern Karajgi in Haveri taluk of Dharwad district in which case Āsandi-viṣaya would represent the area round modern Haveri.
- (3) **Suddikundūra-viṣaya** : This *viṣaya* is found in the Hali plates of Harivarman (No.27). The record states that the king made a gift of the village called Vasuntavāṭaka situated in Suddikundūra-viṣaya in favour of a Jaina temple built at Palāśikā i.e. modern Halasige. Hence Suddikundūra-viṣaya seems to represent the area near modern Halasige in Belgaum district.
- (4) **Mahiṣa-viṣaya** : The Perbbaṭa grant of Viṣṇuvarman (No.33) states that the king granted the village of Perbbaṭa situated in Mahiṣa-viṣaya when he was camping at Kūḍalūr. In this connection, we may notice a stone inscription<sup>3</sup> found at modern Hebbāṭa in the Srinivasapur taluk of Kolar district. This undated record of about the 8th century A.D. belongs to Koṅgaṇi Muttarasar i.e. the Western Gaṅga King Śrīpuruṣa and refers to the place-name Perbbaṭṭa<sup>4</sup> i.e. modern Hebbāṭa, the findspot of the record. It is obvious that this Perbbaṭṭa is the same as Perbbaṭa of our inscription (No.33) which was included in Mahiṣa-viṣaya. Hence Mahiṣa-viṣaya appears to represent the area round modern Kolar district, though D.C.Sircar suggests that this

1. *South Ind. Ins.*, Vol.XI, Pt.2, Nos.141 and 125.

2. *Karnāṭaka Itihāsa*, p.147.

3. K.V.Ramesh, *Ins. of West. Gangas*, No.60; *Mys. Arch. Rep.*, 1916-17, p.31 and plate.

4. Both R.Narasimhachar and following him K.V.Ramesh read this name as Perppaṭṭa. But the printed plate which is clearer in *Mys. Arch. Rep.* would show that this name has to be read as Perbbaṭṭa only and not Perppaṭṭa.

Mahiṣa-viṣaya is the source from which the present Mysore has derived its name. A stone inscription<sup>1</sup> of the Rāṣṭrakūṭa king Kṛṣṇa III found at Sāloṭgi in the Indi taluk of Bijapur district and dated 945 A.D. states that the king's minister Nārāyaṇa was an inhabitant of Kāñcana-Muduvola situated in Mahiṣa-viṣaya. It is difficult to say if this Mahiṣa-viṣaya is the same as the one mentioned in our record under study.

- (5) **Sēndraka-viṣaya** : The Sēndraka-viṣaya is found in three inscriptions of our volume, viz. Mūḍigere plates of Viṣṇuvarman (No.34), Mūḍigere plates of Siṃhavarman (No.35) and Beṇṇur plates of Kṛṣṇavarman II (No.41). According to the first two plates a place called Āsandyālūra was situated in Sēndraka-viṣaya while in the third inscription the village Palmaḍi is stated to have been included in this viṣaya. This Palmaḍi is the same as modern Halmiḍi in the Belur taluk of Hasan district where an inscription<sup>2</sup> of a certain Kakutstha-Bhaṭṭōraṇ refers to the grant of the village Palmaḍi.<sup>3</sup> The Sakrepaṭṇa (Chikmagalur district) plates<sup>4</sup> of the early Pallava king Siṃhavarman register some gifts in Valvilliagrahāra situated in Sēndraka-rājya. It has been suggested that Sēndraka-viṣaya or Sēndraka-rājya formed some part of the present Shimoga district.<sup>5</sup> It appears that this *viṣaya* included some portion of the Hasan district also as pointed out above.
- (6) **Vallāvi-viṣaya** : This *viṣaya* occurs in the Bannahalli plates of Kṛṣṇavarman II (No.37). It is stated that the king made a gift of the village Kōḷanallūru situated in Vallāvi-viṣaya. Rice has identified Kōḷanallūru with modern Nallūru near Cannagiri in Shimoga district.<sup>6</sup> Hence, it appears that the area round Cannagiri represented this Vallāvi-viṣaya.
- (7) **Pañktipura-viṣaya** : Pañktipura-viṣaya is mentioned in the Kīrukuppaṭūru grant of Kṛṣṇavarman II (No.38) wherein it is stated that the village called Kīrukuppaṭūra was

1. *Ep. Ind.* Vol.IV, pp.57 ff.

2. *Mys. Arch. Rep.* for 1936, pp.72 ff. and plate.

3. This record can be assigned, on palaeographical grounds, to the end of the fifth or the beginning of the sixth century A.D., though the editor of the record M.H.Krishna refers it to circa 450 A.D.

4. *Ep. Ind.*, Vol.XXXVIII, pp.99 ff.

5. D.C.Sircar, *Suc. Sāt.*, p.244.

6. *Ep. Car.*, Vol.V, Introd., p.iii; *Karnāṭakada Arasumanetanagaḷu*, p.39.



included in the Paṅktipura-*viṣaya*. The findspot of this record is Akki-Ālūr in the Hangal taluk of Dharwad district. It may be noted, in this connection, that the Kuṇṭagaṇi plates of Ravivarman (No.18) are issued from Paṅktipura which has been duly identified with modern Hangal in Dharwad district.<sup>1</sup> In the later records, this place-name Paṅktipura appears as Pāntipura or Pānthipura<sup>2</sup> which is subsequently replaced by Pānuṅgal which is the earlier name of modern Hangal.

- (8) **Karvvannāṅga-*viṣaya*** : The name of this *viṣaya* which occurs in the Sirsi plates of Kṛṣṇavarman II (No.39) was read by the editor V.S.Sukthankar as Karvvannāḍga-*viṣaya*.<sup>3</sup> This reading has been followed by N.L.Rao and R.S.Panchamukhi.<sup>4</sup> But a close examination of the facsimile would show that the correct reading would be Karvvannāṅga-*viṣaya*. The findspot of the plates is Ajjibāl in the Sirsi taluk of North Kanara district. The record registers the gift of a hamlet belonging to the village. Karvvannāṅga has been sought to be identified with modern Karūru in Sirsi taluk while Girigaḍḍe has been identified with modern Girigaḍa in the same taluk. Hence Karvvannāṅga-*viṣaya* appears to have represented the area round modern Sirsi in North Kanara district.
- (9) **Tagarē-*viṣaya*** : This *viṣaya* is mentioned in the Tagare plates of Bhōgivarman (No.42), the findspot of the record being Tagarē in the Belur taluk of Hassan district. The inscription states that Tagarē-mahāgrāma was included in Tagarē-*viṣaya*. Hence this *viṣaya* is said to represent the area around Belur taluk.<sup>5</sup> As pointed out above, portion of Sēndraka-*viṣaya* was also located in this area. Hence both Sēndraka-*viṣaya* and Tagarē-*viṣaya* might be adjoining each other in the area covered by modern Hassan district.

## TEXT AND SUMMARIES

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1. *Ep.Ind.*, Vol.XXXII, p.218. Also see, *Journ.Or.Res.* (Madras), Vol.XVII, p.42.  
 2. *Ind.Ant.*, Vol.X, p.251.  
 3. *Ep.Ind.*, Vol.XVI, p.271, line 9. But in an editorial note to this article, H.Krishna Sastri has suggested that this place-name should be read as Karvvannāṅga instead of Karvvannāḍga.  
 4. *Karnāṭakada Arasumanetanagaḷu*, p.39; *Karnāṭaka Itihāsa*, p.147.  
 5. *Ibid.*



*No.1: Plate I*

**Maḷavallī Inscription of a Kadamba king**

*Provenance:* Maḷavallī, Shikaripur Taluk, Shimoga District, Karnataka State.  
*Reference:* *Ep.Carn.* Vol.VII, SK.264; Lüders' *List of Brāhmī Inscriptions*, No.1196.  
*Language:* Prākṛt.  
*Script:* Late Brāhmī.  
*Date:* Year 4, Śaradpakṣa, 2nd day, Rohiṇī-nakṣatra (3rd-4th cent. A.D.).

**Text<sup>1</sup>**

- 1 सिद्धम् ॥ जयति भगवान् मळपळिदेवो वैजयन्तीधम्ममहाराजाधिराजो  
पतिकत साज्झायिचच्चापरो कदम्बाणं राजा शिवखदवम्मणा  
मानव्यसगोत्तेन हारितीपुत्तेन वैजयन्तीपतिना
- 2 पुव्वदत्तीति सोत्वेन परित्यक्थेण मनसा...पिस मातुलाय बितीयं दत्तं  
कोण्णिन्यसगोत्ताय कोसिकीपुत्ताय कोण्डमाणकुलतिलकाय  
सिरिनागदत्ताय पुव्वोचितागामा
- 3 सोमपट्टि कोङ्गिनगर मरियसा करिपेन्दूला परमुञ्चुण्डी कुन्दमुञ्चुण्डी कम्पेन्नला  
कुन्दतपुक वेळक्कि वेगूर केणतपुक एकङ्गाहार सहला एते गामा  
अभटप्पवेसं
- 4 संसिद्धिकं सव्वपरिहारेण दिण्णं आयुबलं वद्धति 4 सव्वच्छरं पडम  
सरदपक्खं बितीय दिवसं पडम नक्खत्तं रोहिणियं सम्पदत्तं च तदेव  
भोगं महासरण्ण मळपळिदेवाय । उक्तं खण्डो विश्वकम्मा
- 5 बह्मं देज्जं से कदम्बेसु ऋधमाते विससत्तु चातुवेज्जं सिद्धितं निगमविदितं  
च एवं राजा आणपयति नागदत्तेन अप्पकते उचितसैले तम्भे

1. From the impressions and photographs.



लिखापितं (१\*) जयति लोकनाथो नन्दतु गोब्लम्हाण (१\*)  
सिद्धिरस्तु (१\*) श्रीरस्तु (११\*)

### Abstract

The record commences with the salutation to the lord of *Maṭapaḷi* (*jayati bhagavān Maṭapaḷidevaḥ*). It states that a certain Kadamba king who was the ruler of *Vaijayanṭī*, granted a number of villages for the enjoyment (*dēva-bhōga*) of the god *Maṭapaḷidēva*. These villages are named as *Sōmapaḷḷi*, *Koṅginagara*, *Mariyasā*, *Karipēndūlā*, *Muccuṇḍī*, *Kunda-Muccuṇḍī*, *Kappēnnalā*, *Kunda-tapuka*, *Velakki*, *Vēgūra*, *Kōṇa-tapuka*, *Ekkatṭāhāra* and *Sahalā*. It is stated that this grant was previously made by *Vaijayanṭīpati Śivaskandavarman* of *Mānavya-gōtra* and *Hāritī-putra* and that the Kadamba king renewed it since the ownership of the estate is said to have been abandoned. The donee was Brāhmaṇa named *Kauśikīputra Nāgadatta* of *Kauṇḍinya-gōtra* who belonged to the *Koṇḍamāna-kula*.<sup>1</sup>

The record has been engraved on the pillar by the engraver *Nāgadatta* (probably the donee himself) on the orders of the king.

1. The inscription of *Viṇhukula-Cuṭukulānda-Śātakarṇi* which is engraved above this inscription registers a grant made to *Takiṇcīputra Koṇḍamāna* of *Kauṇḍinya-gōtra*.

### No.2 : Plate II

### Chandravaḷḷi Inscription of Mayūravarman

**Provenance:** Chandravaḷḷi (near Chitradurga), Chitradurga Taluk, same District, Karnataka State.  
**Reference:** B.Rajasekharappa, *Kannaḍa Sāhitya Pariṣat-Patrike* (Kannaḍa), Vol.69 (December 1984), pp.1 ff.  
**Language:** Sanskrit mixed with Prakrit.  
**Script:** Late Brāhmī.  
**Date:** Undated. In characters of 4th cent. A.D.

### Text<sup>1</sup>

- 1 कदंबाणं मयूरवर्मणा
- 2 तटाकं दृढीकृतं अभिरूपं र(चयि)त्वा
- 3 वानवासकं स्थापयित्वा कुपणचमो...

### Abstract

States that *Kadamba Mayūravarman* renovated a tank and made it more beautiful. It also mentions that he established a tourist settlement (*Vānavāsakaṁ*), apparently near this tank.

1. From the photograph kindly supplied by the Director of Epigraphy and after the text in *Kan. Sāhitya Par. Pat. Vo.69*.



## No. 3 : Plate III

## Halsi Plates of Yuvarāja Kākutsthavarman, Year 80

<b>Provenance:</b>	Halsi, Khanapur Taluk, Belgaum District, Karnataka State.
<b>Reference:</b>	J.F.Fleet: <i>Ind.Ant.</i> , Vol.VI, pp.22 ff. and plate (No.XX).
<b>Language:</b>	Sanskrit.
<b>Metres:</b>	Verse 1 Āryā; verses 2-3 Anuṣṭubh.
<b>Script:</b>	Southern Box-headed.
<b>Date:</b>	Year 80 (circa 5th cent. A.D.)

Text<sup>1</sup>

## First Plate

- 1 नमः ॥ जयति भगवाञ्जिनेन्द्रो गुणरुद्रः ॥<sup>2</sup>  
प्र(थि)त(परम\*)कारुणिकः (।\*)
- 2 त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥ (।।।\*)  
परम -
- 3 श्रीविजयपलाशिकायाम् प्रजासाधारणा(शा)नाम् ॥<sup>3</sup>

## Second Plate : First Side

- 4 कदम्बानाम् युवराजः श्रीकाकुस्थवर्मा स्ववैजयिके अशीतितमे
- 5 संवत्सरे भगवतामर्हताम् सर्व्वभूतशरण्यानाम् त्रैलोक्यनिस्तार-
- 6 काणाम् खेटग्रामे बदोवर क्षेत्र(म्) श्रुतकीर्ति(र्त्ति)- सेनापतये ॥<sup>3</sup>

## Second Plate : Second Side

- 7 आत्मनस्तारणार्थम् दत्तवा(न्) ॥ तद्यो हिनस्ति स्ववंश्यः (प)रवंश्यो वा ।

1. From the plates published in *Ind.Ant.* Vol.VI.  
2. This mark of punctuation is superfluous.

- 8 स पञ्चमहापातकसंयुक्तो भवती(ति) यो(ऽ\*)भिरक्षती(ति) तस्य  
सत्यर्व्वगु-
- 9 ण'पुण्यावाप्तिः (।।\*) अपि चोक्तम् (।) बहुभिर्व्वसुधा दत्ता ॥<sup>3</sup>

## Third Plate

- 10 (रा)जभिस्सगरादिभिः (।\*) यस्य यस्य य (दा भू)मिः तस्य तस्य तदा  
फलम् (।। 2\*)
- 11 स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम्) (।\*) षष्टिवर्षसहस्र(स्त्रा)णी  
(णि)
- 12 नरके पच्यते तु सः ॥ (3 ।।\*) नमो नमः ॥ ऋषभाय नमः ॥

## Abstract

Starts with an invocation to Lord Jina. Issued from the victorious camp *Palāśikā* by *Kākutsthavarman*, the *Kadamba Yuvarāja*, during his 80th year, the epigraph records a gift of a field called *Badōvara-kṣētra* situated in the village of *Khēṭagrāma* to the general *Śrutakīrti*. The village *Khēṭagrāma* has been stated as belonging to the holy Arhats. The gift is stated to have been made in order to (spiritually) protect himself (*ātmanas=tāraṇ-ārtham*).

The year 80 mentioned in the grant has to be counted probably from the date when *Kākutsthavarman* was anointed as *Yuvarāja* or from the date of the coronation of the founder of the dynasty *Mayūravarman*.<sup>3</sup>

1. Read सत्त्वगुण or सत्य(म् स)त्त्वगुण.  
2. This mark of punctuation is superfluous.  
3. Cf. Fleet, *Bomb.Gaz.*, Vol.I, Pt.II, p.291.



## No.4 : Plate IV

## Tālagunda Inscription of Śāntivarman

- Provenance:** Tālagunda, Shimoga District, Karnataka State.
- Reference:** Bühler: *Ind. Ant.*, Vol.XXV, pp.29 ff;  
B.L.Rice : *Ep. Carn.*, Vol.VII, pp.200 ff.  
F.Kielhorn: *Ep. Ind.*, Vol.VIII, pp.24-36.  
D.C.Sircar: *Select Inscriptions*, Vol.I (1962), pp.450-474.
- Language:** Sanskrit.
- Metres:** Verses 1-24 *Mātrāsamakaviśēṣa* or *Miśraṇagūtikā*; verses 25-26 *Puṣpitāgrā*; verses 27, 30-31, 34 *Vasantatilakā*; verse 28 *Śārdūlavikrīḍita*, verse 29 *Mandākrāntā*; verse 32 *Indravajrā*; verse 33 *Daṇḍakapracitacaṇḍavēga* or *Arṇava*.
- Script:** Southern (Box-headed).
- Date:** In Characters of the 5th century A.D.

Text<sup>1</sup>

सिद्धम्<sup>2</sup> (॥\*) नमश्शिवाय ॥ जयति विश्वदे(व)-  
संघातनिचितैकमूर्तिस्सनातनः (॥\*) स्थानु(णु)रिन्दु-  
रश्मिविच्छुरितद्युतिमज्जटाभारमण्डनः ॥ (१\*॥) तमनु भूसुरा  
द्विजप्रवरास्सामर्ग्यजुर्व्वेदवादिनः (॥\*) यत्प्रसादस्त्रायते नित्यं  
भुवनत्रयं पाप्मनो भयात् ॥ (२\*) ॥ अनुपदं सुरेन्द्र तुल्य(व)पु  
काकुस्थवर्मा  
विशालधीः (॥\*) भूपति<sup>2</sup> x कदम्बसेनानी बृहदन्वय (व्योमचन्द्रमाः)

1. From the photograph kindly supplied by the Director of Epigraphy and after the text in *Ep. Ind.*, Vol.VIII. The text is engraved from bottom to top.
2. This word is engraved in the left margin between lines one and two.

- 2 ॥ (३\*॥) अथ बभूव द्विजकुलं प्रांशु विचरद्गुणेन्द्रं वशुमण्डलम् (॥\*)  
त्रयार्षवर्त्म हारितीपुत्रमृषिमुख्यमानव्यगोत्रजम् । (॥१४॥\*)  
विविधयज्ञावभृत (थ)- पुण्याम्बुनियताभिषेकार्द्रमूर्द्धजम्  
(॥\*) प्रवचनावगाहनिष्णातं विधिवत्समिद्धाग्निसोमपम् ॥ (५॥\*)  
प्रणवपूर्व्वषड्विधाद्धयेयनानर्घमानान्तरालयम् ॥ (१)  
अकृशचातुर्मास्यहोमेष्टिपशुपार्व्वणश्राद्धपौष्टिकम् (॥१६\*॥)
- 3 अतिथिनित्यसंश्रितावसथं सवनत्रयावन्ध्यनैत्यकम् (॥\*)  
गृहसमीपदेशं रूढविकसत्कदम्बैकपादपम् ॥ (७\*॥)  
तदुपचारवत्तदास्य तरोस्सानाम्यसाधर्म्यमस्य तत् (॥\*) प्रववृते  
सतीर्थ्यविप्राणां प्राचुर्य्यतस्तद्विशेषणम् ॥ (८\*॥) एवमागते  
कदम्बकुले श्रीमान्बभूव द्विजोत्तमः (॥\*) नामतो मयूरशर्मैति  
श्रुतशीलशौचाद्यलंकृतः (॥ ९\* ॥)
- 4 यः प्रयाय पल्लवेन्द्रपुरीं गुरुणां समं वीरशर्मणा (॥\*) अधिजिगांसु x  
प्रवचनं निखिलं<sup>1</sup> घटिकां विवेशाशु तर्कुः ॥ (१०॥\*) तत्र  
पल्लवाश्वसंस्थेन कलहेन तीव्रेण रोषितः (॥\*)  
कलियुगेऽस्मिन्नहो बत क्षत्रात्परिपेलवा विप्रता यतः (॥ ११\*॥)  
गुरुकुलानि सम्यगाराध्य शास्त्रमधीत्यापि यत्नतः (॥\*)  
ब्रह्मसिद्धिर्यदि नृपाधीना किमतः परं दुःखमित्यतः ॥ (१२॥\*)
- 5 कुशसमिद्धृषत्सुगाज्यचरुग्रहणादिदक्षेण पाणिना (॥\*) उद्वर्ह दीप्तिमच्छस्त्रं  
विजिगीषमाणो वसुन्धराम् ॥ (१३॥\*) योऽन्तपालान्पल्लवेन्द्राणां  
सहसा विनिर्जित्य संयुगे (॥\*) अद्भ्युवासXदुर्गमामटवीं  
श्रीपर्व्वतद्वारसंश्रिताम् ॥ (१४॥\*) आददे करान्बृह-  
द्वाणप्रमुखाद्बृहन्नाजमण्डलात् (॥\*) एवमेभिX पल्लवेन्द्राणां भुक्कुटी  
समुत्पत्तिकारणैः ॥ (१५ ॥)
- 6 स्वप्रतिज्ञा पारणोत्थानलघुभिXकृतार्थैश्च चेष्टितैः (॥) भूषणैरिवाबभौ  
बलवद्यात्रासमुत्थापनेन च ॥ (१६ ॥\*) अभियुयुक्षयागतेषु भृशं  
काञ्चीनरेन्द्रेष्टरातिषु । (॥\*) विषमदे  
शप्रयाणसंवेशरजनीष्ववस्कन्दभूमिषु ॥ (१७॥\*) प्राप्य सेनासागरं  
तेषां प्राहन् बली श्येनवत्तदा (॥\*) आपदन्तान्धारयामास  
भुजखङ्गमात्रं (व्यु)पाश्रयः ॥ (१८॥\*)



- 7 पल्लवेन्द्रा यस्य शक्तिमिमां लब्ध्वा प्रतापान्वयावपि (1\*) नास्य  
हानिश्शेयसीत्युक्ता यम्मित्रमेवाशु वव्रिरे ॥ (19\*11\*) संश्रितस्तदा  
महीपालानाराध्य युद्धेषु विक्रमैः (1\*) प्राप पट्टबन्धसंपूजां  
करपल्लवैःXपल्लवैर्द्धताम् ॥ (2011\*) भङ्गुरोर्मिर्वालिगैर्नृत्यद-  
परार्णवाम्भXकृतावधिम् (1\*) प्रेहरान्तामनन्यसंचरणसमयस्थितां  
भूमिमेव च ॥ (2111\*)
- 8 विबुधसंघमौलिसंमृष्टचरणारविन्दषडाननः (1\*) यमभिषिक्तवाननुध्याय  
सेनापतिं मातृभिस्सह ॥ (22 11\*) तस्य  
पुत्रXकङ्गवर्म्मोऽग्रसमरोद्धुरप्रांशुचेष्टितः (1\*)  
प्रणतसर्व्वमण्डलोत्क्रि(त्कृ)ष्टसितचामरोद्धूतशेखरः (1123 11\*)  
त(त्सु)तXकदम्बभूमिवधूरुचितैकनाथो भगीरथः (1\*)  
सगरमुख्य(स्व)यं कदम्बकुलप्र(च्छन्न)ज(न्मा) जनाधिपः ॥  
(2411\*)
- 9 अथ नृपमहितस्य तस्य पुत्रः प्रथितयशा रघुपार्थिवः पृथुश्रीः (1\*) पृथुरिव  
पृथिवीम् प्रसह्य योऽरीन् अकृत पराक्रमतस्त्ववंशभोज्याम् ॥  
(2511\*) प्रतिभयसमरेष्वरातिशस्त्रोल्लिखितमुखोऽभिमुखद्विषां  
प्रहर्त्ता (1\*) श्रुतिपथनिपुणXकविः प्रदाता  
विविधकलाकुशलXप्रजाप्रियश्च ॥ (2611\*)
- 10 भ्रातास्य चारुवपुरब्दगभीरनादो मोक्षत्रिवर्गपटुरन्वयवत्सलश्च (1\*)  
भागीरथिर्नरपतिर्मृगराजलीलः काकुस्थ  
इत्यवनिमण्डलघुष्टकीर्तिः ॥ (2711\*) ज्यायोभिस्सह विग्रहोऽर्थिषु  
दया सम्यक् प्रजापालनम् दीनाभ्युद्धरणं  
प्रधानवसुभिर्मुख्यद्विजाभ्यर्हणम् (1\*)
- 11 यस्यैतत्कुलभूषणस्य नृपतेः प्रज्ञोत्तरं भूषणम् तम् भूपाXखलु मेनिरे सुरसखं  
काकुस्थमत्रागतम् ॥ (2811\*) घर्म्मक्क्रान्ता इव मृगगणा वृक्षराजिं  
प्रविश्य छायासेवा मृडितमनसो निर्वृतिं प्राप्नुवन्ति (1\*)  
तद्वज्ज्यायोविहतगतयो बान्धवास्सानुबन्धाः  
प्रापुश्शर्म्मव्यथितमनसो यस्य भूमिं प्रविश्य ॥ (29 11\*)
- 12 नानाविधद्रविणसारसमुच्छ्रयेषु मत्तद्विपेन्द्रमदवासितगोपुरेषु (1\*)  
संगीतवल्गुनिनदेषु गृहेषु यस्य लक्ष्म्यङ्गना धृतिमती सुचिरं च रेमे  
॥ (3011\*) गुप्तादिपार्थिव कुलाम्बुरुहस्थलानि  
स्नेहादरप्रणयसम्भ्रमकेसराणि (1\*)

- श्रीमन्त्यनेकनृपषट्पदसेवितानि योऽबोधय-  
दुहितृदीधितिभिर्नृपार्क्षः ॥ (3111\*)
- 13 यन्दैवसम्पन्नमदीनचेष्टं शक्तित्रयोपेतमथासनस्थम् (1\*) शेषैर्गुणैः  
पञ्चभिरप्यसाद्भ्यास्सामन्तचूडामणयः प्रणेमुः ॥ (3211\*) सयिह  
भगवतो भवस्यादिदेवस्य सिद्ध्यालये  
सिद्धगा(ग)न्धर्व्वरक्षोगणैस्सेवितेविविधनियमहो मदीक्षापरैर्ब्रा  
ह्मणैः(\*) स्नातकैः स्तूयमाने सदा मन्त्रवादैश्शुभैः (1\*)
- 14 सुकृतिभिरवनीश्वरैरात्मनिश्श्रेयसं प्रेप्सुभिस्सातकर्ण्यादिभिः  
श्रद्धयाभ्यर्चिते (1\*) इदमुरुसलिलोपयोगाश्रयं भूपति कारयामास  
काकुस्थवर्म्मा तडाकम्म(हत्) ॥ (3311\*) तस्यौरसस्य तनय (स्य)  
विशालकीर्तः (प)ट्टत्रयार्पणविरा(जित)चारुमूर्तेः (1\*) श्री  
शान्तिवर्म्मनृपतेर्व्वरशासनस्थः कुब्जस्वकाव्यमिदमश्मतले  
लिलेख ॥ (3811\*)
- 15 नमो भगवते स्थानकुन्दूरवासिने महादेवाय (1\*) नन्दतु  
सर्व्वसमन्तागतोऽयमधिवासः (1\*) स्वस्ति प्रजाभ्य इति (11\*)

### Abstract

This famous inscription starts with the praise of Sthāṇu i.e. Śiva and records the foundation of Kadamba power by Mayūśarman. There existed a Brāhmaṇa family belonging to Mānavya-gōtra and called Hārītiputra, who acquired the name Kadamba from the existence of a Kadamba tree near their house. Mayūraśarman of this family went to Pallavēndrapurī (i.e. Kāñci) with his teacher Viraśarman, to study at the ghaṭikā of that place. Because of a quarrel at the time of a horse-sacrifice (aśvamēdha) where the Brāhmaṇas were not treated with proper respect by the Kṣatriyas, he became a warrior and taking refuge in Śrīparvata, he began to harass the Pallava frontier guards and levied tribute from Bṛhat-Bāṇa and others. The Pallavas having failed to subdue him crowned him king of the country between Aparārṇava (Western Ocean) and Prēharā.

His son was Kaṅgavarman, famous in battle. His son Bhagīratha was the father of Raghu who was a poet and a scholar. Raghu's brother was Kākutstha who was like the sun and by means of rays (daughters) caused the lotuses of Gupta and other royal families to bloom in friendliness, eagerness and love. He came to Sthānakundūru on a hunting expedition and near the temple of Mahādēva who had been worshipped by Śātakarṇi and



others previously, caused a big tank to be excavated. His son who had three crowns was *Śāntivarman*. Śāntivarman caused this inscription. It was composed by the poet *Kubja*.

### No.5 : Plate V

#### Grant of Mṛgēśavarman, Year 2

Provenence:	Somewhere in old Mysore State, Karnataka.
Reference:	G.S. Gai, <i>Ep.Ind.</i> , Vol.XXXV, pp.151 ff. and plates.
Language:	Sanskrit.
Metres:	Verse 1 <i>Anuṣṭubh</i> .
Script:	Southern (Box-headed).
Date:	Regnal year 2, Hēmanta 4, Daśamī. In characters of the 5th cent. A.D.

#### Text<sup>1</sup>

##### First Plate

- 1 सिद्धम्<sup>२</sup> ॥ विजयवैजयन्त्याम्(न्त्यां) स्वामिमहासेनमातृगणा-
- 2 नुद्ध्याताभिषिक्तस्य<sup>३</sup> मानव्यसगोत्रस्य हारिती -
- 3 पुत्रस्य प्रतिकृतचर्चापारस्य कदम्बानाम्(नां)
- 4 धर्ममहाराजस्य श्रीविजयशिवमृगेशवर्मणः

##### Second Plate : First Side

- 5 विजयवैजयिकः संव्व(व)त्सरः द्वितीयः हेमन्तपक्षः
- 6 चतुर्थः तिथिर्दशमी अनयानुपूर्व्या ब्राह्मणाभ्याम्
- 7 भार्गवसगोत्राभ्याम्(भ्यां) स्वाचारसम्पन्नाभ्याम्(भ्यां) रुद्रार्य -
- 8 नन्द्यार्याभ्याम् अन्तर्मलयराज्ये कोगुलिपोगुयपल्ल्योः

1. From the plate published in *Ep.Ind.*, Vol.XXXV.  
 2. This word is written in the margin between lines 1 and 2.  
 3. There is an unnecessary hook-like mark after -sya.



## Second Plate : Second Side

- 9 सीमि यावदापः प्लव(वं\*)ति तावत्पुक्कोल्लीक्षेत्रम्(त्रं) वेलपल्ली -  
 10 पोत्तरयोः सीमि च यावदापः प्लव(वं\*)ति तावदेवं  
 11 पुक्कोल्लीक्षेत्रम् अनेकजन्मान्तरोपार्जितशुभसंस्कारः  
 12 सुविशुद्धपितृमातृवंशः नैकविधप्रदाननित्यः परमब्रह्मण्यः (:)

## Third Plate

- 13 धर्ममहाराजः श्रीमृगेशवर्मा दत्तवानात्मश्रेयोभ्युदय-  
 14 निमित्तम्(त्तं) सर्वपरिहारेण ब्रह्मदेयसमयेन (1\*)  
 15 यो(ऽ\*)भिरक्षति स तत्पुण्यफलभागभवति (1\*)यो हरति स  
 16 महापातकयुक्तो भवति । उक्तञ्च (1\*) बहुभिर्वसुधा भुक्ता  
 17 राजभिस्सगरादिभिः (1\*) यस्य यस्य यदा भूमिस्तस्य तस्य तदा फ(लम्)  
 ॥(१११\*)

## Abstract

Records gifts of lands made by king *Vijayaśiva-Mṛgēśavarman* to the *Brāhmaṇas Rudrārya* and *Nandyārya* of the *Bhārgava-gōtra* on the 10th day of the 4th fortnight of *Hēmantā* in the king's second regnal year.

The gift consisted of two plots of land : one within the limits of the village *Kōgulipōguyapallī* which was situated in *Antarmalaya-rājya* and the other, within the limits of *Vēlpalli* and *Pōttara* which were also apparently included in the same territorial unit. The plot of land granted is called *pukkōllī* which appears to be a Dravidian word and which seems to mean 'land irrigated or inundated by water'.<sup>1</sup>

1. Cf. *Ep.Ind.*, Vol.XXXV, p.152; D.C.Sircar, *Epl. Glossary*, p.265.

## No.6 : Plate VI

## Dēvagiri Plates of Mṛgēśavarman, Year 3

- Provenance:** Dēvagiri, Haveri Taluk, Dharwad District, Karnataka State.  
**Reference:** J.F.Fleet : *Ind.Ant.*, Vol.VII, pp.35-37 (No.XXXVI)  
**Language:** Sanskrit.  
**Metres:** Verses 1-5 *Anuṣṭubh*.  
**Script:** Southern.  
**Date:** Regnal year 3, Pauṣa saṁvatsara, Kārttika ba. 10, Uttarābhādrapada nakṣatra. In characters of the 5th century A.D.

Text<sup>1</sup>

## First Plate

- 1 सिद्धम् ॥ जयत्यर्हस्त्रिलोकेशः सर्वभूतहिते रतः (1\*) रागाद्यरिहरो -  
 2 (ऽ\*)नन्तो(ऽ\*)नन्तज्ञाना(न)दृगीश्वरः ॥ (१११\*) स्वस्ति विजयवैज(य\*)  
 न्त्या(म्<sup>३</sup>) स्वामिगहासेन  
 3 मातृगणानुद्ध्याताभिषिक्तानाम् मानव्यसगोत्राणाम् हारितीपुत्राणं(णाम्)  
 4 अ(आ)ङ्गिरसां प्रतिकृतस्वाद्ध्यायचर्चकाना(म्\*) सद्धर्मसदंबाना(म्)  
 कदम्बानां अनेकजन्मान्तरो-  
 5 पार्जितविपुलपुण्यस्कन्धः आहवार्जितपरमरुचिरदृढ(ढ)सत्वः (त्वः)  
 विशुद्धान्वय -

1. From the plates published in *Ind.Ant.*, Vol.VII.

2. This letter *m* seems to have been omitted in the original and the place left blank in which it should have been written.



## Second Plate : First Side

- 6 प्रकृत्यानेक पुरुषपर(रं)परागते जगत्प्रदीपभूते महत्युदतोदिते काकु -  
 7 स्थान्वये श्रीशान्तिवर्मनयः श्रीमृगेशवरवर्मा आत्मनः राज्यस्य  
 8 तृतीये वर्षे पौषे संवत्सरे कार्तिकमासबहुलपक्षे दशम्याम्  
 9 तिथौ उत्तराभ(भा)द्रपदे नक्षत्रे बृहत्परलूरे त्रिदशपतिमकुटपरिघृष्ट<sup>1</sup> -  
 10 चारुचरणेभ्यः परमार्हदेवेभ्यः संमार्जनोपलेपनाभ्यर्चनभग्नसंस्कार-

## Second Plate : Second Side

- 11 महिमार्थम् ग्रामापरदिग्विभागसीमाभ्यन्तरे राजमानेन चत्वारिंशन्निवर्त्तनं  
 कृष्णभूमि -  
 12 क्षेत्रं चत्वारि क्षेत्र निवर्त्तनं<sup>2</sup> च चैत्यालयस्य बहिः एकं निवर्त्तनं  
 पुष्पा(ष्पा)र्थम्<sup>3</sup>  
 13 देवकुलस्याङ्गनञ्च एकं निवर्त्तनमेव सर्वपरिहारयुक्तं दत्तवान्  
 14 महाराजः (11\*) लोभादधर्माद्वा या(यो)(ऽ\*)स्याभिहर्त्ता स  
 पञ्चमहापातकसंयुक्तो भवति  
 15 यो(ऽ\*)स्याभिरक्षिता स तत्पुण्यफलभागभवति (11\*) उक्तं च (1\*)  
 बहुभिर्व्वसुधा भुक्ता

## Third Plate

- 16 राजभिस्सगरादिभिः (1\*) यस्य यस्य यदा भूमिः तस्य तस्य तदा फलं(लम्)  
 (11211\*) स्वदत्ताम् पर(द)त्तं(त्तां) वा  
 17 यो हरेत वसुन्धरां(राम्) (1\*) षष्टिं वर्षसहस्राणि नरके पच्यते तु सः  
 (11311\*) अब्दिर्दत्तं त्रिभिर्भुक्तं  
 18 सद्भिश्च परिपालितं(तम्) (1\*) एतानि न निवर्त्तन्ते पूर्व्वराजकृतानि च  
 (11411\*) स्वन्दातुं  
 19 सुमहच्छक्यं दुःखमन्यार्थपालनं(नम्) (1\*) दानं वा पालनं वेति  
 दानाच्छ्रेयोनुपालनं(नम्) (11511\*)  
 20 परमधार्मिकेण दामकीर्त्तिभोजकेन लिखितेयं पट्टिका (11\*) इति  
 सिद्धिरस्तु (11\*)

1. Fleet reads पृष्ठ and corrects into घृष्ट.  
 2. Probably what is intended is चतुर्विर्त्तनं क्षेत्रं च.  
 3. This word is followed by a mark, which resembles the letter *ja*, but the meaning of which is not obvious. It may have been engraved by mistake.

## Abstract

Records that king *Mrgēśavarman* granted forty *nivartanas* of land situated in *Bṛihat-Paralūra* for anointing the idol with ghee and performing worship and repairs in the *Caityālaya*. Also records a gift, by the king, of a field measuring four *nivartanas*, and a field measuring one *nivartana* outside the *Caitya*-hall for the purpose of decorating the idol with flowers. The grant is dated in the *third year of the king's reign, Pauṣa saṁvatsara, 10th lunar day in the dark fortnight of the month Kārttika, Uttarā-Bhādrapada nakṣatra*.

The charter was written by *Dāmakīrti-Bhōjaka*.



## No.7 : Plate VII

## Dēvagiri Plates of Mṛgēśavarman, Year 4

**Provenance:** Dēvagiri, Haveri Taluk, Dharwad District, Karnāṭaka State.  
**Reference:** K.T.Telang: *JBBRAS*, Vol.XXI, pp.300 ff.; J.F.Fleet: *Ind.Ant.*, Vol.VII, pp.37-38 (No. XXXVII) and plate.  
**Language:** Sanskrit.  
**Metre:** Verse 1 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Year 4, Varṣāpakṣa 8, Tithi Paurṇamāsī (In characters of 5th cent. A.D.).

Text<sup>1</sup>

## First Plate

- 1 सिद्धम् ॥ विजयवैजन्त्याम्(न्त्यां) स्वामिमहासेनमातृगण(णा)नुध्या  
(द्ध्या)ता-
- 2 भिषिक्तस्य मानव्यसगोत्रस्य हारितीपुत्रस्य प्रतिकृत-
- 3 चर्चापार(ग\*)स्य विबुधप्रतिबिंबानां कदम्बानां धर्ममहाराज-
- 4 स्य श्रीविजयशिवमृगेशवर्मणः विजयायुरारोग्यैश्वर्य-

## Second Plate : First Side

- 5 प्रवर्द्धनकरः सम्ब्व(म्ब)त्सरः चतुर्थः वर्षापक्षः अष्टमः तिथिः
- 6 पौर्णमासी (1\*) अनयानुपूर्व्या नैकजन्मान्तरोपार्जितविपुलपु-
- 7 ण्यस्कन्धः सुविशुद्धपितृमातृवंशः उभयलोकप्रियहित-
- 8 करानेकशास्त्रार्थतत्त्वविज्ञानविवे(च\*)नविनिविष्टविशालोदारमतिः
- 9 हस्त्यश्वारोहणप्रहरणादिषु व्यायामिकीषु भूमिषु यथा-

1. From the plates published in *Ind.Ant.*, Vol.VII.

## Second Plate : Second Side

- 10 वत्कृतश्रमः दक्षौ दक्षिणः नयविनयकुशलः नैकाह -
- 11 वार्जितपरमदृढ(ढ)सत्वः उदात्तबुद्धिधैर्यवीर्यत्यागसम्पन्नः
- 12 सुमहति समरसङ्कटे स्वभुजबलपराक्रमावाप्तविपु-
- 13 लैश्वर्यः सम्यक्प्रजापालनपरः स्वजनकुमुद<sup>1</sup>-
- 14 वनप्रबोधनशशाङ्कः देवद्विजगुरुसाधुजनेभ्यः गोभू-

## Third Plate : First Side

- 15 मिहिरण्यशयनाच्छादनान्नादिनैकविध-
- प्रदाननित्यः विद्वत्सुह-
- 16 त्वजनसामान्योपभुज्यमानमहाविभवः आदिकाल-
- 17 राजवृत्तानुसारी धर्ममहाराजXकदम्बानां श्रीविजय-
- 18 शिवमृगेशवर्मा कालवङ्गाग्रामं त्रिधा विभज्य दत्तवान् (11\*)

## Third Plate : Second Side

- 19 अत्र पूर्वमर्हच्छालापरमपुष्कलस्थाननिवासिभ्यः
- 20 भगवदहन्महाजिनेन्द्रदेवताभ्यः एको भागः
- 21 द्वितीयो(ऽ\*)हन्त्रोक्तसद्धर्मकरणपरस्य श्वेतपटमहाश्र-
- 22 मणसंघोपभोगाय तृतीयो निर्ग्रन्थमहाश्रमणसंघो-
- 23 पभोगायेति (1\*) अत्र देवभागधान्य देवपूजा बलिचरु-

## Fourth Plate

- 24 देवकर्मकरभग्नक्रियाप्रवर्तनाद्यर्थोपभोगाय (1\*) एतदेवं
- 25 न्यायलब्धं देवभोगसमयेन यो(ऽ\*)भिरक्षति सं तत्फलभा-
- 26 भवति (1\*) यो विनाशयेत्सं पञ्चमहापातकसंयुक्तो भवति (11\*)
- 27 उक्तञ्च (1\*) बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः (1\*) यस्य यस्य
- 28 यदा भूमिस्तस्य तस्य तदा फलम् ॥ (111\*) नरवरसेनापतिना लिखिता  
(11\*)

1. Between the letters कु and मु an unnecessary द is engraved and then erased.



**Abstract**

Records that the king *Mṛgēśavarman*, divided the village of *Kālavaṅgā* into three portions and granted them as follows:

1. One share was given to holy Arhat *Mahājinēndra*.
2. One share was given for the enjoyment of the sect of ascetics called *Śvētapaṭa*, and
3. The third share was granted for the enjoyment of the sect of ascetics called *Nirgrantha*.

The charter was written by *Sēnāpati Naravara*.

**No.8 : Plate VIII****Hosanagara Plates of Mṛgēśavarman, Year 6**

<b>Provenance:</b>	Hosanagara, Hosanagara Taluk, Shimoga District, Karnataka State.
<b>Reference:</b>	S.H.Ritti and K.V.Ramesh : <i>Ep.Ind.</i> , Vol.XL, pp. 109 ff.
<b>Language:</b>	Sanskrit.
<b>Metre:</b>	Verse 1 and 2 <i>Anuṣṭubh</i> .
<b>Script:</b>	Southern, Box-headed.
<b>Date:</b>	Regnal year 6, 4th pakṣa of Hēmanṭa, Paurṇamāsī. (In characters of the 5th cent. A.D.)

**Text<sup>1</sup>****First Plate**

- 1 सिद्धम्<sup>२</sup> (।\*) स्वस्ति (।\*) वैजयन्त्याम् (।\*) स्वामिमहासेन  
मातृगणानुध्याताभिषिक्तस्य मान-
- 2 व्यसगोत्रस्य हारितीपुत्रस्य प्रतिकृतस्वाध्यायचर्चापार(ग\*)स्य
- 3 आदिकालराजर्षिप्रतिबिम्बस्य आश्रितजनान्बानां कदम्बानां
- 4 धर्ममहाराजस्य श्रीविजयमृगेशवर्मणः संवत्सरे षष्ठे हेमन्ता

**Second Plate : First Side**

- 5 (न)प(खे)चतुर्थे तिथौ पौर्णमास्यां अनयानुपूर्व्यनिकजन्मान्तरोपार्जित-
- 6 विपुलविशिष्टा(ष्ट)पुण्यस्कन्धः नैकसमरविजयी स्वभुजबलपरा-
- 7 क्रमावाप्तविशालविभवैश्वर्य्य (:) सम्यक्प्रजापालनदक्ष(ः)
- 8 सर्व्वजीवबन्धुः देवद्विजगुरुभक्तः....<sup>३</sup>

1. From the plates published in *Ep.Ind.*, Vol.XL.  
 2. Expressed by a symbol engraved in the margin against line 2.  
 3. The lost letters may be restored as धर्ममहाराजः कदम्बानाम् ।



## Second Plate : Second Side

- 9 श्रीविजयशिवमृगेशवर्ममहाराजः महाकय्तकमध्ये ष(णिण) वर्त्तनं  
 10 प्रियव्रतदत्त(त्तं) कि०<sup>१</sup>कय्तकमत्य(ध्ये) मान्धातृदत्त(त्तं) ब्राह्मणाय  
 भारद्वाजा-  
 11 य नागस्वामिने सपानीयपातं सदक्षिणं परिहृतसर्वपरिहार(म्)  
 12 दत्तवान् (1\*) यो(ऽ\*)स्याभिरक्षिता स तत्पुण्यफलभागभवति (1\*) उक्तञ्च  
 (1\*)

## Third Plate

- 13 [बहुभिर्व] सुधा भु(क्ता राजभिस्स)गरादि (भिः) (1\*) यस्य यस्य यदा भू  
 (मिस्त)-  
 14 स्य तस्य तदा फलमि(म्) (॥ 1 ॥\*) (इ\*)ति (1\*) अपहर्त्ता<sup>२</sup> स  
 पञ्चमहापातकसंयुक्तो (भव)-  
 15 ति (1\*) अपि च (1\*) स्य(स्व)दत्ताम्परदत्तां (वा\*) यो हरेत वसुन्धरा(राम्)  
 (1\*) षष्टिं वर्ष-  
 16 सहस्राणि नरके पच्यते तु स (ः) (॥2॥\*) इति श्रीकीर्त्तिवरेण लिखितेति  
 (॥\*)

## Abstract

Records the grant, made by the king *Vijayaśiva-Mṛgēśavarman*, of six *nivarttanās* of land belonging to *Priyavrata* and situated in the middle of *Mahā-Kaytaka* and another six *nivarttanās* of land belonging to *Māndhātṛ* situated in *Kiṛu-Kaytaka*, to the *Brāhmaṇa Nāgasvāmin* of the *Bhāradvāja-gōtra*.

The charter was issued on the full moon day of the *fourth pakṣa* of *Hēmana* in the *sixth year* of the reign of *Vijayaśiva-Mṛgēśavarman*.

The record was written by *Kīrttivara*.

1. This is Dravidian *ru*.  
 2. Better read योऽपहर्त्ता

## No.9 : Plate IX

## Hiṭṇa Hebbāgilu Plates of Mṛgēśavarman, Year 7

- Provenance:** Hiṭṇa Hebbāgilu village in Periyapaṭṇa, Hunsur Taluk, Mysore District, Karnataka State.  
**Reference:** B.L.Rice : *Ep.Carn.*, Vol.IV, Hunsur 18; Revised edn. Periyapatna 49 and pl. pp.532-34, plates XX & XXI.  
**Language:** Sanskrit.  
**Metres:** Verse 1 *Āryā*; Verses 2 and 4 *Anuṣṭubh*; Verse 3 *Upajāti*.  
**Script:** Southern Box-headed.  
**Date:** Regnal year 7, Mārgaśira, śu.10 (circa 5th cent. A.D.)

Text<sup>1</sup>

## First Plate

- 1 सिद्धम्<sup>२</sup> ॥ जयति सुरासुरमकुटप्रणिहितमणिकिरणखचि(तचरणयुगः)  
 (1\*)  
 2 दण्डकमण्डलुहस्त X पद्मप्रवरासनो ब्रह्मा ॥ (॥1॥\*) स्वस्ति विजयवैज-  
 3 यन्त्याम् स्वामिमहासेनमातृगणानुध्याताभिषिक्तस्य मानव्य-  
 4 सगोत्रस्य हारितीपुत्रस्य प्रतिकृतस्वाध्यायचर्चापार(ग\*)स्य

## Second Plate : First Side

- 5 कदम्बानाम् धर्ममहाराजस्य श्रीविजयशिवमृगेशवर्मण (ः)  
 6 संवत्सरे सप्तमे म(मा)र्गशिरमासि शुक्लपक्षदशम्यामनयानु-  
 7 पूर्व्या अनेकजन्मान्तरोपार्जितविपुलविशिष्टपुण्यस्कन्ध (ः)  
 8 महति समरसंकटे स्वभुजबलपराक्रमावाप(प्त)विशाल-

1. From the plates published in *Ep.Carn.*, Revised edn. Vol.IV.  
 2. This word is written between lines 1 and 2.



**Second Plate : Second Side**

- 8 विभवैश्वर्यः सम्यक्प्रजापालनदक्षः सर्वजीवबन्धुः  
 10 देवद्विजगुरुप्राज्ञजनाभ्यर्चनपरः द्विजवरेभ्योजस्र-  
 11 मनेकगोसहस्रनवक्षेत्रहलषण्णिवर्त्तनी ग्रामहिरण्यान्नादि-  
 12 नैकविधप्रदाननित्यः युधिष्ठिर इव धर्मज्ञः प्रतर्दन इव

**Third Plate : First Side**

- 13 सत्यवादी विष्णुरिव ब्रह्मण्यः श्रीविजयशिवमृगेशवर्मधर्म-  
 14 महाराजः ब्राह्मणाय आथर्वणिकाय औपगहनिसगो-  
 15 त्राय वेदवेदाङ्गविदे पिङ्गलस्वामिपुत्राय सर्वस्वामिने  
 16 कि०<sup>१</sup> नीरिल्लिग्रामम् सपानीयपातम् सदक्षिणम् ब्रह्मदेय-

**Third Plate : Second Side**

- 17 समयेन अभटप्रवेशमन्तः करविष्टिकम्परिहृत -  
 18 पङ्गोत्कोटम् दत्तवान् (1\*) यो(5\*)स्याभिरक्षिता स तत्पुण्यफलभा-  
 19 ग्भवति ॥ अपि चात्र भीष्मगीत श्लोकः ॥ पूर्वदत्तान्द्रि (त्तां द्वि)जातिभ्यो  
 20 यत्नाद्रक्ष युधिष्ठिर (1\*) महीम्महीमतां श्रेष्ठ दानाच्छ्रेयो(5\*)नुपालनम् ॥  
 (211\*)

**Fourth Plate**

- 21 इदञ्च<sup>२</sup> रामगीत श्लोकः ॥ यानीह दानानि पुरा नरेन्द्रैर्दत्तानि धर्मात्थयश-  
 22 स्कराणि (1\*) धर्मानुरोधान्पगौरवाच्च मयाप्यनुज्ञातफलानि तानि ॥  
 (3 ॥\*) इदञ्च  
 23 यो (5\*) स्यापहर्ता स पञ्चमहापातकसंयुक्तो भवत्युक्तञ्च (1\*)  
 बहुभिर्वसुधा -  
 24 भुक्ता राजभिस्सगरादिभिः (1\*) यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
 फलमिति(लम् ॥ 4 ॥ इति) कीर्त्तिवरे-  
 25 ण लिखिता पट्टिका ।<sup>३</sup>

**Abstract**

Records a gift of village *Kirunirilli* to *Sarvasvāmin*, son of *Piṅgalasvāmin*, an *Ātharvaṇi-Brāhmaṇa*, belonging to *Aupagahanisa-gōtra*, and learned in the *Vēda* and *Vēdāṅga*. The donor was the *Dharmamahārāja Śrī Vijayaśiva-Mṛgeśavarman*. The grant was made in the 7th year of his reign, 10th day of the bright fortnight of the month *Mārgaśira*.

The record was written by *Kirtivara*.

1. This is Dravidian *ru*.

2. Read अयं च.

3. This is written at the end of the line.



## No. 10 : Plate X

## Hireśakuna Plates of Mṛgēśavarman, Regnal Year 8

- Provenance:** Hireśakuna, Shimoga District, Karnataka State.  
**Reference:** B.L.Rice : *Ep.Carn.*, Vol.VIII, Sb.33 and Plates.  
**Language:** Sanskrit.  
**Metre:** Verses 1-2 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Regnal year 8, Vaiśākha Pūrṇimā (circa 5th century A.D.).

Text<sup>1</sup>

## First Plate

- 1 स्वस्ति विजयवैजयन्त्याम् स्वामिमहासेनमातृगणानु-
- 2 ध्याताभिषिक्तानाम् मानव्यसगोत्राणाम् हारितीपुत्रा(णाम्)
- 3 प्रतिकृतस्वाध्यायचर्चापारगानाम् कदम्बानाम्  
आश्रिताम्बानाम्<sup>2</sup>

## Second Plate : First Side

- 4 श्रीमत्काकुस्थप्रियतनयसुतः श्रीमृगेश्वरवर्मा अनयानुपूर्व्या
- 5 स्ववैजयिके अष्टमसंवत्सरे वैशाक(ख)पौर्णिमास्याम् सोदक-
- 6 पूर्वम् सदक्षिणं उदितोदितकुलप्रसूतानां कोटकेन्याथिलनि

## Second Plate : Second Side

- 7 गौतमसगोत्राणाम्<sup>3</sup> क्रतुसोमशर्मार्याय कदम्ब<sup>4</sup> कनिष्ठ<sup>5</sup> ग्रामं वासुक -

1. From the plates published in *Ep.Carn.*, Vol.VIII.  
 2. Read आश्रितजनाम्बानाम्  
 3. Read सगोत्राय.  
 4. This is Dravidian *ra*.  
 5. This is Dravidian *la*.

- 8 क्षेत्रं सह पेर्दलयासीमनतः पूर्वतः विरजा दक्षिणतः अश्वत्थ-
- 9 वृक्षः ततः पर्वतमध्यम् ततः कर्बेल्लिक्षेत्रमूलम् ततः उदकप(थात्)
- 10 पश्चिमतः वेण्णानदी ततः पलवक्केनी सीम्नाम् उत्तरतः उदकपथात्

## Third Plate : First Side

- 11 कदइल्कूरमूलक्षेत्रान्तरान्तः काडको रसमूलस्य ततः पर्वतमध्यम्
- 12 ततः उदकसङ्गमम् एतावन्मात्रं दत्तवान् देशग्राम ग्रामभोजकानाम्
- 13 श्रावित श्रावणं कृत्वा सर्वपरिहारञ्च अभटप्रवेशञ्च यो
- 14 भिर क्षति स तत् प(फ)(ल) (S\*) भाक्भ(ग्भ)वति यो (S\*) पहर्त्ता स  
पञ्चमहापातकसंयु-

## Third Plate : Second Side

- 15 को भवति (I\*) उक्तञ्च (I\*) बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः  
(I\*)
- 16 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ (111\*) षष्टिवर्षस-
- 17 हस्त्राणि स्वर्गे मोदतिभूमिदः (I\*) आक्षेप्ता चानुमन्ता च तान्येव
- 18 नरके वसेत् ॥ (211\*)

## Abstract

Records the grant of the village *Kadaṇa-kaḷani* with lands to *Kratusōmaśarman* of the *Gautama-gōtra* by the king *Mṛgēśavarman*, in his 8th regnal year, *Vaiśākha Pūrṇimā*.



## No.11 : Plate XI

## Halsi Plates of Mrgēśavarman, Year 8

- Provenance:** Halsi, Khanapur Taluk, Belgaum District, Karnataka State.
- Reference:** J.F.Fleet : *Ind.Ant.*, Vol.VI, pp.24-25, No.XXI and Plates.
- Language:** Sanskrit.
- Metres:** Verse 1 *Āryā*; Verses 2-8 *Anuṣṭubh*.
- Script:** Southern, Box-headed.
- Date:** Regnal year 8, Vaiśākha saṁvatsara, Kārttika Paurṇamāsī. In characters of the 5th cent. A.D.

Text<sup>1</sup>

## First Plate

1. स्वस्ति (॥) जयति भगवान्जि(ज्जि)नेन्द्रो गुणरून्द्रः प्रथित परमकारुणिकः  
(॥)त्रैलोक्याश्वासकरी
2. दयापताकोच्छ्रिता यस्य ॥ (॥॥\*) कदम्बकुलसत्केतोः हेतो पुण्यैकसं-
3. पदाम् (॥\*) श्रीकाकुस्थनरेन्द्रस्य सूनुर्भानुरिवापरः ॥ (॥॥\*) श्रीशान्तिवर-
4. वर्ममेति राजा राजीवलोचनः (॥\*) खलेव वनिताकृष्टा

## Second Plate : First Side

5. येन लक्ष्मीर्द्विषद्गृहात् (॥) (॥॥\*) तत्प्रियज्येष्ठतनयः श्रीमृगेशनराधिपः  
(॥\*)
6. लोकैकधर्मविजयी द्विजसामन्तपूजितः (॥) (॥॥\*) मत्वा दानं दरिद्राणाम्
7. महाफलमितीव यः (॥) स्वयं भयदरिद्रा(द्रो)पि शत्रुभ्यो(ऽ)दाद्य(न्म)हाभयम्  
(॥) (॥॥\*)

1. From the plates published in *Ind.Ant.* Vol.VI.

8. तुङ्गगङ्गकुलोत्सादी पल्लवप्रलयानलः (॥\*) स्वार्थके नृपतौ भक्त्या

## Second Plate : Second Side

9. कारयित्वा जिनालयम् (॥) (॥॥\*) श्री विजयपलाशिकायाम्  
यापनि(नी)यनिर्ग्रन्थकूर्च-  
10. कानाम् स्ववैजयिके अष्टमे वैशाखे संवत्सरे कार्तिक पौर्णमास्याम्  
11. मातृसरित आरभ्य आ इङ्गिणीसङ्गमात् राजमानेन त्रयो(य)त्रि  
(स्त्रि)ङ्शन्नित्वं  
12. श्रीविजयवैजयन्तीनिवासी दत्तवान् भगवद्भ्यो (ऽ)हर्दभ्यः (॥)तत्राज्ञप्तिः ।

## Third Plate

13. दामकीर्ति भोजकः जियन्तश्चायुक्तकः सर्वस्यानुष्ठाता इति (॥) अपि च  
14. उक्तम् (॥) बहुभिर्व्वसुधा दत्ता राजभिस्सरादिभिः यस्य यस्य यदा  
15. भूमिः तस्य<sup>1</sup> तस्य तदा फलम् (॥) (॥॥\*) स्वदत्ता(त्तां) परदत्ता(त्तां)  
वाम् (वा) यो हरेत वसु-  
16. न्धराम् (॥\*) षष्टिवर्षसहस्राणि कुम्भीपाके स पच्यते (॥\*) (॥॥\*)  
सिद्धिरस्तु ॥

## Abstract

Records the construction of a Jain temple caused to be built at *Palāśikā* by the *Kadamba* king *Mrgēśa* during his *eighth regnal year* for the benefit of his father *Śāntivarman*, and also records a grant of land after conquering the *Gaṅgas* and *Pallavas*.

The gift-land which consisted of 33 *nivartanas* from the river *Māṭrsarī* upto the sacred confluence of rivers called *Īṅgiṇī-saṅgama* was made for the purpose of supporting the *Kūrchakas* who are naked religious mendicants.

*Dāmakīrti-Bhōjaka* was *ājñapti* and *Jiyanta* was the *Āyuktaka*.

1. Read भूमिस्तस्य .



## No.12 : Plate XII

## Banavāsi Inscription of Mṛgēśavarman

Provenance:	Banavāsi, Karwar District, Karnataka State.
Reference:	B.R.Gopal : (P.B. Desai Felicitation Volume) Studies in Indian History and Culture, pp.57 ff.
Language:	Sanskrit.
Metre:	Metre : 1 to 5 Upajāti.
Script:	Southern, Box-headed.
Date:	Undated. In characters of the 5th century A.D.

Text<sup>1</sup>

1. सिद्धम् । स्वस्ति (॥\*) जितं भगवता (॥\*) ज्योतिर्मयं ब्रह्मविदां शरण्यं विश्वस्य कर्तारि मनेकरूपं (पम्) (॥\*) विभुम्पतिं स्थावरजङ्गमानाम् विष्णुन् (ष्णुं न) मस्यामि तदेकचि (तः ॥) (॥॥\*)
2. हारित्युदितादिसर्गे कदम्बवंशे नभसीव सूर्यः (॥\*) काकुस्थवर्मेति नृपो बभूव द्यावापृथिव्यो ऽ प्रथितप्रभावः ॥ (॥॥\*) तस्याथ पुत्रो बुजपत्रनेत्रः श्रीशान्तिवर्मा रणभीम--<sup>२</sup> (॥).....
3. नरेन्द्रः मृगेशकर्म्मरिमृगेषु नित्यम् ॥ (॥॥\*) काञ्चीश्वराज्ञाजयसाधनं यो गाङ्गं बलं तुंगमदावलेपं (पम्) (॥\*) अनेकहस्त्यश्वपदाति (यो) धं शस्त्राग्नि..... (॥ ४ ॥\*)
4. आजन्मतस्सञ्चितदु X खलब्धां (ब्धाम्) (॥\*) जयश्रियं पल्लवपार्थिवस्य जहार रामस्य यशै (थै) व रामः ॥ (॥॥\*) परस्परं.....
5. बद्ध इव पन्नगेन्द्रः.....कुल.....

1. From the text published in P.B.Desai Fel.Vol.

2. This may be restored as (रणभीमकर्मा).

## Abstract

This fragmentary record commences with the word *Siddham* and invokes god Viṣṇu. The next verse offers obeisance to lord Viṣṇu who is described as *Jyōtirmaya*, the creator of the Universe, and one having several forms, lord of both the immovable and the movable. Then it mentions the king *Kākutsthavarman* and his son *Śāntivarman*. The king *Śāntivarman* is described here as *Raṇabhīma*. After this king his son and successor *Mṛgēśavarman* is mentioned who conquered the powerful *Gaṅgas* and *Pallavas*. The record is not dated.



## No.13 : Plate XIII

Tāḷagunda Stone Inscription of the time of  
Mṛgēśavarman and queen Prabhāvatī

- Provenance:** Tāḷagunda, Shikarpur Taluk, Shimoga District, Karnataka State.
- Reference:** R.Narasimhachar : *Mys.Arch.Rep.*, 1911, p.35, plate IV, No.2.
- Language:** Sanskrit.
- Script:** Southern, Box-headed.
- Date:** Not dated. In characters of 5th century A.D.

Text<sup>1</sup>

- 1 स्वस्ति ( ॥ ) उदितोदितकयकेय<sup>२</sup>महाकुलप्रसूता एसा(षा) प्रभावती राज्ञी  
विख्यातकदम्बकु =
- 2 लोद्धूतस्य श्रीमृगेशवर्म्मधर्म्ममहाराजप्रियभाय्या या श्री (र)-  
विवर्म्मधर्म्ममहारा-
- 3 जमाता उदितोदितमहाकुलप्रसूतैः वेदवेदाङ्गेतिहासपुराणानेक  
धर्म्मशास्त्रपारगैः
- 4 यमनियमपरायणैः स्वकर्म्मनिरतैः सहस्रसंख्यैर्द्विजैः नित्यं संस्तूयमाना<sup>३</sup>

## Abstract

This incomplete record reads from the bottom upwards and seems to record some grant by *Mṛgēśavarman's* queen. The details mentioned about her are as follows:-

She was born in the noble *Kaikēya* family, her name being *Prabhāvatī*. She was the beloved wife of *Mṛgēśavarman*-

1. After the text published in *Mys.Arch.Rep.*, 1911.  
2. Read कैकेय.  
3. Stops here abruptly.

*Dharmamahārāja*, sprung from the renowned *Kadamba* family, and the mother of *Ravivarma-Dharmamahārāja*. She was daily praised by thousands of *Brāhmaṇas* born in high families, well versed in the *Vēdas*, *Vēdāṅgas*, *Itihāsas*, *Purāṇas* and numerous *Dharmaśāstras*, devoted to the practice of *yama* and *niyama* and engaged in the performance of the rites prescribed for them.



## No.14 : Plate XIV

Kūḍgere Plates of Vijaya Śiva  
Māndhātṛvarman, Year 2

- Provenance:** Kūḍgere, Shikaripur Taluk, Shimoga District, Karnataka State.  
**Reference:** F.Kielhorn, Ep.Ind., Vol.VI, pp.12 ff.  
**Language:** Sanskrit.  
**Metre:** Verses 1-2 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Regnal year 2, Vaiśākha śu.15. In characters of about the fifth century A.D.

Text<sup>1</sup>

## First Plate

- 1 सिद्धम् । श्रीविजयवैजयन्त्याम् धर्ममहाराजः
- 2 स्वामिमहासेन मातृगणानुध्या(द्ध्या)ताभिषिक्तः
- 3 मानव्यसगोत्रो हारितीपुत्रः प्रतिकृतस्वाध्या(द्ध्या)य-
- 4 चर्चिकः कदम्बानाम् श्रीविजयशिवमान्धात्रि(तृ)वर्मा

## Second Plate : First Side

- 5 अनेकसुचि(च)रितोपचितविपुलपुण्यस्कन्धः
- 6 आहवार्जितविपुलपरमदृढसतवहः सवस्सरे<sup>2</sup>
- 7 द्वितीये वैशाखपौर्णमास्याम् कोळालग्रामे सीम्नि
- 8 सपानीयपातं सदक्षिणम् अखट्वावसौदन(म्)

## Second Plate : Second Side

1. After the text published in *Ep.Ind.*, Vol.VI.  
 2. Read दृढसत्त्वः सवत्सरे

- 9 अभटप्रवेशम् अन्तःकरविष्टि(ष्टि)क(म्) कौण्डिण्य-
- 10 सगोत्राय दत्तानुयोगाय तैत्तिरीयसब्रम्ह(ह्य)
- 11 चारिणे देवशर्मणे मोदेकरनीनाम हलम्
- 12 राजमानेन विंशतिनिवर्त्तनं केदारं द(त्त)वान् (।\*)

## Third Plate

- 13 प्रमादात् अधर्माद्वा योऽस्याभिहर्ता स पा(तक)संयुक्तो
- 14 भवति (।\*) उक्तञ्च (।\*) स्वदत्तां परदत्तां वा ।<sup>1</sup> यो हरेन(त)  
वसुन्धराम् (।\*)
- 15 षष्टि(ष्टि) वर्षसहस्राणि नरके पच्यते तु सः ॥ (1।।\*) योऽस्य
- 16 अभिरक्षिता स तत्फलभाक् (।\*) उक्तञ्च (।\*) बहुभिर्वसुधा भुक्ता
- 17 राजाभिस्सगरादिभिः (।\*) यस्य यस्य यदा भूमिः<sup>2</sup> तस्य तस्य तदा फल(म्)  
॥ (2।।\*)
- 18 (दामो)दरदत्तेन रहस्याधिकृतेन लिखितेयं पट्टिका ॥

## Abstract

Issued from *Vaijayanū*, the inscription registers a grant, made by the king *Vijaya-Śiva-Māndhātṛvarman*, of some land called *Modekaranī*, situated in the *Kōḷāla* village and measuring twenty *nīvarattanās*. The donee was the spiritual teacher (*datt-ānuyōga*) *Dēvaśarman* who belonged to the *Kauṇḍinya-gōtra* and who was a student of *Taittirīya Śākhā* of the *Yajurveda*.

The record is dated in the *second regnal year* of the king, *Vaiśākha-Paurṇimā* (full-moon day). It is written by *Dāmōdaradatta*.

1. The *danḍa* is redundant.  
 2. Sandhi has not been observed here.



## No.15 : Plate XV

## Shimoga Plates of Māndhātṛāja, Year 5

- Provenance:** Dēvarahaḷli, Chennigiri Taluk, Shimoga District, Karnataka State.
- Reference:** R.Narasimhachar : Mys.Arch.Rep., 1911, pp.31 ff.
- Language:** Sanskrit.
- Metre:** Verses 1-2 *Anuṣṭubh*.
- Script:** Southern, Box-headed.
- Date:** Regnal year 5. In characters of the 5th century A.D.

Text<sup>1</sup>

## First Plate

- 1 स्वस्ति (।\*) जितं भगवता (।\*) विजयोच्छिद्वां स्वामिमहासेनमातृगणा-
- 2 नुध्याताभिषिक्तानां मानव्यसगोत्राणां हारितीपुत्राणां
- 3 प्रतिक(कृ)तस्वाध्यायचर्चापाराणां आश्रितजनाम्बानां कदम्बा-
- 4 नां अश्वमेधावभृत(थ)स्नानपवित्रीकृतान्वयानां श्रीकुमारवर्म्म-
- 5 महाराजस्य पुत्रः त्रिवर्गसंपन्नः मित्रकुमुदानन्द-

## Second Plate : First Side

- 6 करचन्द्रमाः स्वभुजपराक्रमपरिक्रयकृत-
- 7 सख(क)लराज्यराजश्रीजुष्टनिलयपृथुपुरुवक्षाः प्र-
- 8 भिन्नकटतटविगळि तमदगन्धद्विरदण(न)क्षुण्णारिविग्र-
- 9 ह (हो) नैकसमराजिरोपात्तयशोच्छि(च्छि)तपताकः श्रीमान् मा-
- 10 न्धातृराजः राज्येन वर्द्धनकरे पञ्चमे वर्षे कग्गिग्रामे

## Second Plate : Second Side

- 11 गृहवस्तुना सार्द्धं षण्णि(ण्णि)वर्त्तनीं पालग<sup>१</sup>नीग्रामस्याञ्चाञ्चतु-
- 12 ष्पत्क्षेत्रञ्च दत्तवान् विधिना आत्रेयसगोत्राय
- 13 कार्तिकशुक्लपक्षद्वादस्यां(श्यां) विदितकुलोद्गमनाय वेद-
- 14 पारगाय अस्वलितवृत्तये परमनिस्तारगा(का)य त्र्यम्बक-
- 15 स्वामिने (।\*) य<sup>x</sup>पाता पालयिता वा स पुण्यफलम् अवाप्नोति (।\*)

## Third Plate

- 16 यो(ऽ)पि हर्ता हारयिता वा स पञ्चमहापातकसंयुक्तो
- 17 भवति (।\*) मानवे च प्रोक्तं(क्तम्) (।\*) स्वदत्तां परदत्तां वा यो हरेत्
- 18 वसुन्धरां(राम्) (।\*) षष्टिं वरिष(र्ष)सहस्राणि विष्ठायां जायते कि(क्कि)मि  
(ः\*) (।।।।\*) बहु-
- 19 भिर्व्वसुधा भुक्ता राजभि (ः\*) सगरादिभि (ः।\*) यस्य यस्य यदा भूमि  
(ः\*)<sup>२</sup>
- 20 तस्य तस्य तदा फलमिति (म् ॥ २ ॥ इति) (।।\*) वृद्धिरस्तु (।।\*)

## Abstract

The inscription records the grant of six *nivartanas* of land together with a house and necessities in the village of *Kaggi* as well as some land (*chatuspat-kṣētram*) in the village of *Pālagalāni* to *Triyambakasvāmi* of the *Ātrēya-gōtra* by *Māndhātṛ-rāja*, son of *Kumāravarma-mahārāja*, during his fifth regnal year.

1. This is Dravidian *ḷa*.  
2. Sandhi has not been observed here.

1. From the plates in *Mys.Arch.Rep.*, 1911.



## No.16 : Plate XVI

## Nilambur Plates of Ravivarman, Year 5

- Provenance:** Nilambur, Ernad Taluk, Malabar District, Kerala State.
- Reference:** T.A.Gopinatha Rao : *Ep.Ind.*, Vol.VIII, pp.146 ff. and Plates.
- Language:** Sanskrit.
- Metre:** Verse 1 *Anuṣṭubh*.
- Script:** Southern, Box-headed.
- Date:** Regnal Year 5, Kārttika, Paurṇamāsī. In characters of the 5th century A.D.

Text<sup>1</sup>

## First Plate

- 1 स्व(स्ति श्रीविजयवैजयन्त्यां स्वामिमहासे<sup>2</sup>)नमातृगणानुध्याता-
- 2 भिषि(क्ता)नाम्मानव्यसगोत्राणां हारितीपुत्राणां प्रतिकृतस्वा-
- 3 ध्यायचर्चापारणा<sup>3</sup>मश्वमेधावभृथस्नानपवित्रीकृता-
- 4 (न)घानामाश्रितजनांबानां कदंबानां श्रीरविवर्मधर्ममहा-

## Second Plate : First Side

- 5 (रा)ज(:)<sup>4</sup> आत्मनः प्रवर्धमानविजयसंवत्सरे पंचमे
- 6 कार्तिक पौर्णमास्यां मोगलूर्विषये कि०<sup>5</sup> पासाणिनाम-
- 7 धेयग्रामस्य पूर्वदिग्विभागे मु०<sup>6</sup> गिनामधेयप-

1. From the plates published in *Ep.Ind.*, Vol.VIII.
2. The portion of the plate covering the letters in the brackets is broken away and only the lower part of these letters is visible.
3. Read पारगणां.
4. Here *visarga* is unnecessary.
5. This is Dravidian *ru*.
6. This is Dravidian *ṭa*.

8 (ल्ली)म्म०<sup>1</sup> वुसहितां काश्यपसगोत्राय यजुर्वेद(पा)-

## Second Plate : Second Side

- 9 (रगा)य गोविन्दस्वामिने स्वपुण्याभिवृद्धये सहि(रण्यं)
- 10 (स)पानीयपातं सर्वपरिहतपरिहारं संप्र(दत्त)-
- 11 (वान्) (I\*) तदवधार्य यः कदंबकुलाभ्यन्तरगतो (ऽ)न्यो वा (राग)-
- 12 (द्वेष)लोभादिभिरभिभूतो हरे(त स पञ्चमहापातक)-

## Third Plate

- 13 (सं)यु(क्तो) भवति (I\*) यो(ऽ)भिरक्षेत्स तत्पुण्यफलभाग्भवति (I\*)
- 14 उक्तञ्च ॥ बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः (ः) (I\*)
- 15 (य)स्य यस्य यदा भूमिः<sup>2</sup> तस्य तस्य तदा फलमिति<sup>3</sup>
- 16 (स्व)स्त्यस्तु गोबाह्मणेभ्यः (I\*) प्रजा(भ्यो मङ्गलं(लम्) (II\*)

## Abstract

This grant was issued in the 5th year of the reign of *Dharmamahārāja Ravivarman* of the *Kadamba* family, from *Vaijyantī* (i.e. *Banavāsi*). The king made a grant, on the full-moon *tithi* of the month of *Kārttika*, of two hamlets (*palli*) named *Muṭtagi* and *Maḷkāvu* to a *Brāhmaṇa* named *Gōvindasvāmin* of the *Kāśyapa-gōtra*, who had mastered the *Yajur-vēda*.

1. This is Dravidian *ḷkā*.
2. The *sandhi* is not observed here.
3. Read *phalam* // *iti*.



## No.17 : Plate XVII

## Halsi Plates of Ravivarman, Year 11

- Provenance:** Halsi, Khanapur Taluk, Belgaum District, Karnataka State.
- Reference:** J.F.Fleet : *Ind.Ant.*, Vol.VI, pp.27-29, No.XXIII and Plates.
- Language:** Sanskrit.
- Metres:** Verse 1 *Āryā*; Verse 2 *Sragdharā*; Verses 3-5 *Anuṣṭubh*.
- Script:** Southern, Box-headed.
- Date:** Regnal year 11, sixth fortnight of Hēmanta, 10th day. In characters of 5th-6th century A.D.

Text<sup>1</sup>

## First Plate

- 1 स्वस्ति ॥ जयति भगवाञ्जिनेन्द्रो गुणरून्ध्रप्रथितपरमकारुणिकः (।\*)
- 2 त्रैलोक्याश्व(श्वा)सकरी दयापताकोच्छ्रिता यस्य ॥ (।।।\*)
- 3 श्रीमत्काकुस्थराजप्रियहिततनयशशान्तिवर्मावनीशः
- 4 तस्यैव ज्येष्ठसूनुः प्रथितपृथुयशाश्रीमृगेशो नरेशः (। )

## Second Plate : First Side

- 5 तत्पुत्रो दीप्ततेजा रविनृपतिरभूत्सत्त्वधैर्यार्जितश्रीः
- 6 तद्भाता भानुवर्मा स्वपरहितकरो भाति भूपकनीयान् ॥ (2।।\*)
- 7 तेनेयं वसुधा दत्ता जिनेभ्यो भु(भू)तिमिच्छता (।\*) पौर्णमासीष्वनुच्छिद्य ।<sup>2</sup>
- 8 स्नपनार्थं हि सर्व्वदा ॥ (3।।\*) पलाशिकायाम् कर्दमपट्याम् राजमानेन

1. From the plates published in *Ind.Ant.*, Vol.VI.  
2. This mark of punctuation is superfluous.

## Second Plate : Second Side

- 9 पञ्चदशनिवर्तना तांब्रशासने भूमिर्निबद्धा उञ्छकरभरादि-
- 10 विवर्जिता श्रीमद्भानुवर्मराजलब्धपादप्रसादेन<sup>1</sup> पण्डरभो-
- 11 जकेन परमार्हदत्तेन प्रवर्द्धमानराज्यश्रीरविवर्म-
- 12 धर्ममहाराजस्य एकादशे संवत्सरे हेमन्तषष्ठपक्षे

## Third Plate

- 13 दशम्याम् तिथौ ॥ तां यो हिनस्ति स्ववंश्यः परवंश्य(श्यो) वा स पञ्चमहा-
- 14 पातकसंयुक्तो भवति ॥ उक्तञ्च ॥ बहुभिव(र्व्व)सुधा दत्ता राजभि-
- 15 स्सगरादिभिः (।।\*) यस्य यस्य यदा भूमित(स्त)स्य तस्य तदा फ-
- 16 लं(लम्) ॥(4।।\*) स्वदत्तां परदत्तां वा यो हरेत् वसुंधरां(राम्) (।\*) षष्टिवर्ष सहस्र(स्त्रा)णि कुम्भीपाके स पच्य
- 17 ते ॥ (5।।\*)

## Abstract

Starts with an invocation to lord Jinendra and records a grant of land measuring fifteen *nivartanas* in the field called Kardamapaṭi at *Palāsikā*, made by *Bhānuvarman* in the 11th year of the reign of his elder brother king *Ravivarman* on the tenth day in the sixth fortnight of the winter season.

1. Probably for श्रीमद्भानुवर्मराजलब्धपादप्रसादेन



## No.18 : Plate XVIII

## Kunṭagaṇi Plates of Ravivarman, Year 12

- Provenance:** Kunṭagaṇi, Sirsi Taluk, North Kanara District, Karnataka State.
- Reference:** G.S.Gai : *Ep.Ind.*, Vol.XXXII, pp.218 ff. and Plates.
- Language:** Sanskrit.
- Metre:** Verses 1-2 *Anuṣṭubh*.
- Script:** Southern, Box-headed.
- Date:** Regnal Year 12, *Śrāvaṇa* śu. 15. In characters of the 5th-6th century A.D.

Text<sup>1</sup>

## First Plate

- 1 स्वस्ति (।) विजयपङ्क्तिपुरे स्वामिमहा(सेनमा)<sup>२</sup>तृगणानु-  
 2 (द्ध्या<sup>२</sup>)ताभिषिक्तो मानव्य(सगो<sup>२</sup>)त्रो हारिती (पुत्र)<sup>२</sup> x प्रतिकृतस्वा-  
 3 द्ध्यायचञ्चि<sup>३</sup> कदम्बानाम् महाराजश्रीरवि(व)र्मा वरियका-

## Second Plate : First Side

- 4 ग्रामे तटाकबन्धं कारयित्वा तस्योभयपार्श्वयो (:) कार्पटेश्व (रमिति  
 चतुर्वि<sup>२</sup>)शति-  
 5 निवर्त्तनं पुक्कोळिक्षेत्रं धौम्यसगोत्राय भवस्वामि-  
 6 ने वेदपारगाय स्ववर्द्धमानविजयस(सं)वत्सरे द्वादशे

1. From the plates published in *Ep.Ind.*, Vol.XXXII.  
 2. The letters in the bracket have been peeled off but their traces are visible on the plate.  
 3. Read चर्चापारगाणां as in other plates.

## Second Plate: Second Side

- 7 श्रावणपौर्णमास्या(मनेक<sup>१</sup>)विज्ञापनेनाषी(क्षी)ण<sup>२</sup>दानविधिना  
 8 दत्तवान् सुपुण्यार्थम् पूर्वराजस्थित्यानय(या) (।\*) यो(ऽ)स्यापहर्त्ता स  
 9 महापातकसंयुक्तो भवति (।\*) यश्चाभिरक्षिता स पुण्यफल-

## Third Plate

- 10 (भाग्) भवतीत्युक्तञ्च (।।\*) (स्वदत्तां परदत्तां वा) यो हरेत वसुन्धरां(राम्)  
 (।\*) षष्टि-  
 11 वर्षसहस्राणि पच्यते (नर)के भृशं(शम्) (।।।।\*) बहुभिर्वसुधा भुक्ता  
 राज  
 12 (भि)स्सगरादिभि (:) यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
 फल(म्) (।।२।।\*)  
 13 ग्रामे (गृ)हस्था(नं) निवर्त्तनं (च) (।।\*)

## Abstract

The epigraph records a grant, made by the king *Ravivarman*, of 24 *nivartanas* of land situated on either side of a tank-bund which the king caused to be constructed in the village of *Variyakā*, to *Bhavasvāmin* of the *Dhaumya-gōtra* who was well-versed in the *Vēdas*. The date is *Śrāvaṇa Paurṇamāsī* of the king's *twelfth* regnal year.

1. This portion is much defaced.  
 2. Read स्व



## No.19 : Plate XIX

## Dāvaṇagere Plates of Ravivarman, Year 34

- Provenance:** Dāvaṇagere, Davanagere Taluk, Chitradurga District, Karnataka State.
- Reference:** M.H.Krishna : *Mys.Arch.Rep.*, 1933, pp.109 ff. and Pl.XXII; D.C.Sircar : *Ep.Ind.*, Vol.XXXIII, pp.87 ff. & Pl.
- Language:** Sanskrit.
- Metres:** Verse 1 *Praharṣiṇī* ; Verses 2-19, 21-23 *Anuṣṭubh*; Verse 20 *Vasantatilakā*.
- Script:** Southern.
- Date:** Regnal year 34, Madhu-māsa (i.e. Caitra) śukla-pakṣa, Rōhiṇī. In characters of the 5th-6th century A.D.

Text<sup>1</sup>

## First Plate

- 1 सिद्धम्<sup>2</sup> (॥\*) (सू)र्याशुद्युतिपरिषिक्तपङ्कजानां शोभां यद्वहति सदास्य पादपद्मम् (॥\*)
- 2 देवानाम्मकुटमणिप्रभाभिषिक्तं सर्वज्ञस्स जयती(ति) सर्व्वलोकनाथः ॥ (१॥\*)
- 3 कीर्त्या दिगन्तरव्यापी रघुरासीत् नराधिपः (॥\*) काकुस्थतुल्य x काकुस्थो यवीयांस्तस्य भूपतिः ॥ (॥२॥\*)
- 4 तस्याभूत्तनयश्श्रीमाञ्शान्तिवर्म्म महिपतिः (॥) मृगेशस्तस्य तनयो मृगेश्वरपराक्रमः ॥ (३॥\*)
- 5 कदम्बामलवंशाद्रे(र्म्मो)लि(तामा)गतो रविः (॥\*) उदयाद्रिमकुटाटोपदीप्तांशुरिवांशुमान् ॥ (४॥\*)

1. From the plates published in *Ep.Ind.*, Vol.XXXIII.  
2. This word is written in the left margin of the plate.

- 6 नृपच्छलेन किं विष्णुर्हेत्यजिष्णुरयं स्वयम् (॥\*) हिरण्मयचलन्मालं त्यक्त्वा चक्रं विभावित(म्) ॥ (५॥\*)
- 7 साम्राज्ये वर्त्तमानो(ऽ)पि न माद्यति परंतपः (॥\*) श्रीरेषा मदयत्यन्यानतिपीतेव वारुणी ॥ (६ ॥ \*)

## Second Plate : First Side

- 8 न(र्म)दांत(म)ही प्रीत्या यमाश्रित्याभिनन्दति (॥ \*) कौस्तुभाभारुणच्छायं वक्षो लक्ष्मीहरिरिव ॥ (७॥\*)
- 9 रवावधिजयन्तीयं सुरेन्द्रनगरीं श्रिया (॥ \*) वैजयन्ती चलच्चित्रवैजयन्ती विराजते ॥ (८॥\*)
- 10 रवेर्भुजाङ्गादाश्लिष्टचन्दनप्रीतमा(न)सा (॥ \*) तथा श्रीर्नाभवत्प्रीता मुरारेरपि वक्षसि ॥ (९॥\*)
- 11 विश्वासुमती नाथन्नाथते<sup>1</sup>नयकोविदम् (॥\*) द्यौरिवेन्द्रज्वलद्भजदीप्तिकोरकितांगदम् ॥ ( १०॥\*)
- 12 यस्य मूर्ध्नि स्वयं लक्ष्मीर्हेमकुम्भोदरच्युतैः (॥\*) राज्याभिषेकमकरोदम्भोजशबलैर्जलैः ॥ ( ११ ॥ \*)
- 13 रघुनालम्बितामीळी<sup>2</sup> कुण्डो गिरिधारयत् (॥ \*) रवेराज्ञां वहत्यद्य मालामिव महीधरः ॥ (१२ ॥ \*)
- 14 धर्म्मार्थं हरिदत्तेन सो(ऽ)यं विज्ञापितो नृपः (॥ \*) स्मितज्योत्स्नाभिषिक्तेन वचसा प्रत्यभाषत ॥ (१३॥\*)

## Second Plate : Second Side

- 15 (चतु)स्त्रिंशत्तमी श्रीमद्राज्यवृद्धिसमासमा (॥\*) मधुर्म्मासस्तिथिः पुण्या शुक्लपक्षश्च रोहिणी ॥ (१४ ॥\*)
- 16 यदा तदा महाबाहुरासंघामपराजितः (॥\*) सिद्धायतनपूजार्थं संघस्य परिवृद्धये ॥ (१५॥\*)<sup>3</sup>
- 17 (सेतो)रुपलकस्यापि कोरवेगाश्रितां महीम् (॥\*) अधिकान्निवर्त्तनान्येन दत्तवांस्तामरिन्दमः ॥ (१६ ॥\*)
- 18 आसन्दीदक्षिणे(ऽ)स्याथ सेतोः केदारमाश्रितम् (॥ \*) राजमानेन मानेन क्षेत्रमेकनिवर्त्तनम् ॥ (१७ \*)
- 19 सम(ये) सेतुबन्धस्य क्षेत्रमेकनिवर्त्तनम् (॥\*)

1. Read नाथं नाथन  
2. Better read °मीली  
3. Verse 15 is defective.



- तच्चापि राजमानेन वेदिकोदे त्रिनिवर्त्तनम् ॥ (18 ॥\*)  
 20 उञ्छादिपरिहर्तव्ये(व्य) समाधिसहितं हि तम् (1\*)  
 दत्तवाञ्छ्रीमहाराजस्सर्व्वसामंतसंनिधौ ॥ (19 ॥\*)  
 21 ज्ञात्वा च पुण्यमभिपालयितुर्व्विशालं  
 तद्भंगकारणमितस्य च दोषवत्ताम् (1\*)

### Third Plate

- 22 (वण्णा)श्र(मा)स्खलितसंय्य(य)मनैकचित्ताः (1\*)  
 संरक्षणे(ऽ)स्य जगतीपतयः प्रमाणम् ॥ (20 ॥\*)  
 23 बहुभिर्व्वसुधा भुक्ता राज(भि)स्सगरादिभिः ( 1 \*)  
 यस्य यस्य यदा भूमिस्तस्य त(स्य) तदा फलम् ॥ (२१\*॥)  
 24 अब्दिर्दत्तं त्रिभि(र्भु)क्तं सद्भिश्च परिपालित(म् ) (1\*)  
 एतानि न निवर्त्तन्ते पूर्व्वरा(ज कृ)तानि च ॥ (22 ॥ \*)  
 25 स्वदत्तां परदत्तां वा यो हरेत व(सुं)धरा (म्) (1\*)  
 षष्टिं वर्षसहस्राणि नरके पच्यते तु सः ॥ (२३॥\*)

### Abstract

The epigraph records the grant of four plots of land in different parts of *Āsandī* for the maintenance and worship of the *Siddhāyatana* (a Buddhist temple) and the extension or prosperity of the *Samgha* by the king *Ravivarman* on a request made by certain Haridatta, in the bright fortnight of the month of *Caitra* in his 34th regnal year.

### No.20 : Plate XX

### Sirsi Plates of Ravivarman, Year 35

- Provenance:** Ajjibal, Sirsi Taluk, North Kanara District, Karnataka State.  
**Reference:** V.S.Sukthankar : *Ep.Ind.*, Vol.XVI, pp.264 ff. and plates.  
**Language:** Sanskrit.  
**Metre:** Verses 1-2 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Regnal year 35, Kārttika, śu.5. In characters of the 5th-6th century A.D.

### Text<sup>1</sup>

#### First Plate

- 1 स्वस्ति ॥ श्रीविजयवैजयन्त्यां स्वामिमहासेन -
- 2 मातृगणानुध्याताभिषिक्तानां ॥<sup>२</sup> मानव्यस(गोत्रा)-
- 3 णां हारितीपुत्राणां प्रतिकृति(त)स्वा(ध्या)-
- 4 यच्चर्चापराणाम् कदम्बानां श्रीरविव(र्म्म)-
- 5 धर्म्ममहाराजः प्रतापप्रणतस(कल)...

#### Second Plate : First Side

- 6 ..<sup>३</sup> [धैर्यशास्त्रविज्ञानादिकृत).....
- 7 कदम्बमहासेनापतिप्रतिमः अनेकजन्मा(न्त)
- 8 रोपार्जितविपुलपुण्यसंपादितशरीर(ः)
- 9 नयविनयविशारदः परमधार्म्मिकात्यन्त-
- 10 पितृभक्तः अनयानुपूर्व्या आत्मायुरै(श्व)-

1. From the plates in *Ep.Ind.* Vol.XVI.  
 2. This punctuation mark is unnecessary.  
 3. May be restored as सक्त्त सामन्तचक्र



11 र्यप्रवर्द्धमानकरे संवत्सरे पञ्च(त्रिं)श(त्तमे)

### Second Plate : Second Side

- 12 कार्तिकमासशुक्लपक्षे पञ्चम्यां तिथौ आत्मनः  
13 प्रियवैद्यस्य नीलकण्ठारव्यदेशामात्यस्य महा-  
14 (दे)वायतनाय सारेग्रामे दासतडाकस्याधस्तात्  
15 बंबरेतडाकस्योपरि बं'दुपुक्रोलि<sup>१</sup> क्षेत्रे  
16... नेन निषर्त्तनचतुष्टयन्दत्तवान्तस्य द्विभागं  
17... पोषणार्थम् देवायत (न \*) प(र्यन्त)....

### Third Plate

- 18 काश्यपसगोत्रभरद्वाजसगोत्रार्यस्वामिपाशु-  
19 पताख्याभ्याञ्च (॥\*) यो(ऽ\*)भिरक्षति तत्पुण्यफलभाक्  
20 भवति (॥\*) उक्तञ्च (॥) स्वदत्तां परदत्तां वा यो हरेत वसु-  
21 न्धराम् (॥\*) षष्टिं वर्षसहस्राणि नरके पच्यते तु सः ॥ (१ ॥\*)  
22 बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः (॥\*)  
23 यस्य यस्य यदा भूमिः तस्य तस्य तदा फलमिति ॥ (२ ॥\*)

### Abstract

Registers a gift of four *nivartanas* of land in the village of *Sārē* or *Sāra* to the Mahādēva temple of his beloved physician, the *dēśāmātya* Nīlakaṇṭha, by king Ravivarman from his capital *Vaijayanṭī* on the fifth tithi of the bright half of the month of *Kārttika* in his [3]5th regnal year.

1. There are two marks of *anusvāra* instead of one.  
2. Read पुक्क्रेलि

### No.21 : Plate XXI

### Halsi Plates of Ravivarman

- Provenance:** Halsi, Khanapur Taluk, Belgaum District, Karnataka State.  
**Reference:** J.F.Fleet : *Ind.Ant.*, Vol.VI, No.XXIV, p.29 and plate.  
**Language:** Sanskrit.  
**Metre:** Verse 1 *Āryā* : Verses 2-3 and 6 *Upajāti*; Verse 4-5 *Indravajrā*; Verses 7-8 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Undated. In characters of the 5th-6th century A.D.

### Text<sup>1</sup>

#### First Plate

- 1 जयति भगवाञ्जिनेन्द्रो गुणरुद्रः प्रथितपरमकारु-  
2 णिकः (॥\*) त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥ (१॥\*)  
3 श्रीविष्णुवर्म्मप्रभृतीन्नेन्द्रान् निहत्य जित्वा पृथिवीं सम(ग्रा<sup>२</sup>म्) (॥\*)  
4 उत्साद्य काञ्चीश्वरचण्डदण्डम् पलाशिकायां समवस्थितस्सः ॥ (२॥\*)

#### Second Plate : First Side

- 5 रविXकदम्बोरुकुलाम्बरस्य गुणांशुभिर्व्याप्य जगत्सम(स्तं) (स्तम्) (॥\*)  
6 मानेन चत्वारि निवर्त्तनानि ददौ जिनेन्द्राय मही(म्\*) महेन्द्रः ॥ (३ ॥\*)  
7 संप्राप्य मातुश्चरणप्रसादं धर्म्मैकमूर्त्तैरपि दामकीर्त्तेः ।  
8 तत्पुण्यवृद्धयर्थमभून्निमित्तम् श्रीकीर्त्तिनामा तु च तत्कनिष्ठः ॥ (४॥\*)

#### Second Plate : Second Side

- 9 रागात्प्रमादादथवापि लोभात् यस्तानि हिंस्यादिह भूमि-

1. From the plates in *Ind.Ant.*, Vol.VI.  
2. Fleet reads (स्ता) here.



- 10 पालः (।\*) आ सप्तमं तस्य कुलं कदाचित् नापैति कृत्स्नान्निरयान्निमग्नम्  
॥ (5।। \*)
- 11 तान्येव यो रक्षति पुण्यकां(का)ङ्क्षः स्ववंशजो वा परवंशजो वा (। \*)
- 12 स मोदमानस्सुरसुन्दरीभिः चिरं सदा क्रीडति नाकपृष्ठे ॥  
(6।।\*)

### Third Plate

- 13 अपि चोक्तं मनुना (।\*) बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः (। \*)
- 14 यस्य यस्य यदा भूमिः<sup>१</sup> तस्य तस्य तदा फलं(लम्) ॥ (7 ॥ \*)
- 15 स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम्) ।
- 16 षष्टिं वर्षसहस्राणि निरये स विपच्यते ॥ (8।।\*)

### Abstract

The record starts with an invocation to Jinēndra and registers a grant of four *nivarttanās* of land for worship of Jinēndra, having obtained the favour of the mother of Dāmakīrtti, who was a very incarnation of religion, by the *Kadamba* king *Ravivarman*.

The king has been described as having killed *Vishṇuvarmman* and others and having uprooted *Chaṇḍadaṇḍa*, the lord of *Kāñchī* and as having established himself at *Palāśikā*.

### No.22 : Plate XXII

### Guḍnāpur Inscription of Ravivarman

- Provenance:** Guḍnāpur (near Banavāsi), Sirsi taluk, North Kanara district, Karnataka State.
- Reference:** B.R.Gopal : *Śrīkaṇṭhikā* (Srikantha Sastri Fel.Vol.), pp.61ff.; *Corp.Kad.Ins.*, pp.81 ff; G.S.Gai: *Quart.Journ. Myth.Soc.*, Vol.LXXIX (1988), pp.89 ff.
- Language:** Sanskrit.
- Metre:** Verse 1 Mālinī; Verses 2-29 *Mātrā-samakaviśēṣa*; Verse 30 *Prthvī*.
- Script:** Southern, Box-headed.
- Date:** Undated, In characters of the 5th-6th cent. A.D.

### Text<sup>1</sup>

- 1 जयति सुरवधूनां मन्मथः कामिनीनां  
vvvvvv---v-----vvvvv---v--तराज्योvvvvvv-  
म्यज्याकिणश्यामबाहुः । (1।\*)
- 2 अथ बभूव हारितीपुत्रो मानव्यगोत्रोद्भवो द्विजः । वीरशर्ममिति वेदकुळमतिः  
ता.ति.....वेश्माकरोत् । (2 ॥\*).....स द्विजोत्तमः ।  
कुलमभूत्कदम्बनाम ततस्तस्यार्कबिम्बद्युतिक्षितौ ॥ (3 ॥ \*)
- 3 यो(ऽ\*)थ वीरशर्मणो ज्येष्ठः श्रीबन्धुषेणः प्रियात्मजः । स हि बभूव  
क्षत्रवृत्तिलतामूलगुणाम्बुप्रसेचितः ॥ (4।।\*) तत्सुतो मयूरवर्ममिति  
वेदवेदाङ्गविद्याविशारदः । नृपतिरास विक्रमैकरसः  
शुभलक्षणलक्ष्य विग्रहः ॥ (5।।\*)
- 4 यो(ऽ\*)भिषिक्तस्त्रिदशसेनान्या राज्ये..कैकबन्धुना । भ्रमर कान्ता

1. From the impressions and photographs preserved in the office of the Director (Epigraphy), Mysore. The published text is defective. The text is engraved from bottom to top.



- बृन्दसङ्गीतविकसन्नवाम्भोजयोनिना ॥ (611\*)  
 भुजगराजभोगदीर्घभुजः सुहृदात्तभोगो भुवः पतिः । तत्तनूजः  
 कु(क)ङ्गवर्मा स राज्याङ्गभङ्गस्सदा द्विषाम् ॥ (711\*)
- 5 तत्सुतो भगीरथो ना(म्ना) ...नियतं ... (मनो)रथः ।  
 नृपतिरासीत्सत्यताशौर्यगाम्भीर्यविद्याकलान्वितः ॥ (811\*)  
 श्रीमतो भगीरथस्य सुतो रघुरास राजापरजितः । रिपुगणैः  
 सम्परायमुखे रघुसत्त्वविक्रान्तिधीगुणः ॥ (911\*)
- 6 तत्कनिष्ठश्रीकदम्बकुलललामभूतो.....।  
 नरपतिः काकुत्स्थ इत्यास काकुत्स्थवत् सत्त्वधीगुणैः ॥ (1011\*)  
 तस्य सूनुशान्तिवर्मेति नाम्ना प्रजाशान्तये (ऽ\*) भवत् ।  
 क्षितिपतिर्भूवधूतिलको भूमीश्वरेभ्यो गुणाधिकः ॥ (1111\*)
- 7 तत्सुतो मृगेशनामा.....।  
 मृगपतिप्रभावसत्त्ववपुर्मृगनाथलीलो विशाम्पतिः ॥ (12 11\*)  
 समभवन्मृगेशशाबनिभो जगतीपतेस्तास्य धीमतः । रविरिव  
 स्वनामतुल्यवपुः कैकेयपुत्र्यां सुतो(ऽ\*)नघः ॥ (1311\*)
- 8 यो निहत्य विष्णुदासनृप.....।  
 प्राप राज्यम्बाल्य एवाष्टादशमण्डलीमण्डितम्प्रभुः ॥(1811\*)  
 स्वात्मसत्त्वव्योमसम्भूतलक्ष्मीन्दुलेखानवाम्बुदम् (।)  
 बालराजं संयुगे सबलम् यो नीतवान् मृत्युवश्यताम् ॥ (1411\*)
9. विनयसम्पदा श्रुतेन सना.....।  
 प्रणतनष्टभीतसामन्ता ववृधे च लक्ष्मीस्तथा तथा ॥ (1611\*)  
 अस्त्रशक्तितोमरापास्त्रकुन्तेषु निष्ठां पराङ्गतः ।  
 तुरगविद्यारूढमतिर्बाह्यश्च यो न द्विपेष्वपि ॥ (1711\*)
- 10 या च नीतिर्विष्णुगुप्तकृता (सु)ब(न्धु).....।  
 अधिजगाम यस्तयोर्निष्ठाम् लोकद्वयोद्भूतिभाविनीम् ॥ (18\*)  
 उपनता हि गङ्गपुन्नाटकोङ्गळपाण्ड्यालुपादयः ।  
 यस्यचाज्ञाम्बिधृति प्रीत्या भूम्यात्मदण्डार्थसञ्चयैः ॥ (1911 \*)
- 11 यस्य चापि मारुतोद्धतचतुर्णवार्णवो (भुवि) ।  
 तत्र तत्र सर्पता शुचिना यशसा दिशो वर्तनीकृताः । (112011\*)  
 ध्वंसितेतयो(ऽ\*)स्तभीतिरसा यस्मिन् स्वधर्मव्यवस्थिताः ।  
 सुखमवापुर्दानभोगरताः पित्रोरिवाङ्गस्थिताः प्रजाः । (2111\*)
- 12 संस्पृशन्ति भूवधूपतयो नाद्यापि लक्ष्मीलतातरोः ।(। \*)  
 शौर्यरत्नद्योतिना यस्य गुणभूषणानां कलामपि । (221\*)

- यस्य पुण्य निम्नगाबन्धोर्दुर्गं च यस्योरुपार्वतम् ।  
 तेन वेश्म मन्मथस्येदं रविणा क्षितीन्द्रेण कारितम् ।। (2311\*)
- 13 दक्षिणे(ऽ\*)स्य राजवासगृहं वामे तथान्तःपुरोल्ला(सितम् ।)नृत्तशाले द्वे  
 पुनस्सौम्ये प्राग्भागमाश्रित्य विष्ठिते । (241\*)  
 कुसुमगन्धवाहिभिश्शिशिरैर्धृतिहारिभिर्दक्षिणा निलैः(।)  
 यत्रषट् पदावळी धूमः सन्धुक्ष्यते मन्मथानलः । (251\*)
- 14 अपि च फुल्लरेणुधूसरितो रतिविग्रहच्छेद दक्षिणः ।  
 यत्र कामयुद्धसन्नाहपटहः कळं रौति कोकिलः । (261\*)  
 तत्र चित्तजन्मनो जगतः स्थितिसंक्षयोत्पत्तिकारिणः ।  
 स्थापितो मधौ मधौ लोकनयनारविन्दोत्सवो महः । (271\*)
- 15 यदि न युज्यते महस्तु मधौ कुर्यान्नृपो माधवे(ऽ\*)थवा ।  
 सम्भवेद्यदा तदा कार्यः कालावधिश्श्रेयसा(वधिः)। (281\*)  
 भगवतो मदनस्य निर्याणे कार्यानु यात्रा महीक्षिता । यदि न वेष्यते  
 न निर्बन्धः सर्वाः सुखार्था यतः क्रियाः । (29 1\*)
- 16 अनेन नयनाभिराममपदिश्य चेतोभुवो गृहं रुचिरवस्तु भूपतिसुखैषिणा  
 कारितम् । इतः प्रभृतिरक्षणे (ऽ\*)स्य सुखकीर्तिधर्मेप्सवः  
 प्रमाणमवनीश्वरास्समयधर्मरक्षापराः । (301\*)
- 17 अथास्य काम(देवा)<sup>1</sup> लयस्य पूजासंस्कारार्थमसौ महाराज श्रीरविवर्मा  
 इडिऊरग्रामं कान्तारार्यपाटी कल्लङ्गोडग्रामम्मोगूरुग्रामसीमि  
 दक्षिणे गुड्डतटाकं बन्धयित्वा तस्य तटाकस्योदकेन यावन्निष्पद्यते  
 ताव-
- 18 दभिनवक्षेत्रञ्च दत्त्वा पुनरिमानि ब्रह्म(देय)<sup>2</sup>क्षेत्राणि महावेङ्कलिग्रामे  
 वत्सककोटन्नाम क्षेत्रं तस्मिन् राजमानेन  
 द्वादशनिवर्त्तनपुराणक्षेत्रन्तस्योत्तरत<sup>3</sup> स्थलञ्चचतुर्विंशतिनिवनम्  
 ॥ 1 ॥ कल्लङ्गोडग्रामसीम्येव ओलुक्कीहलञ्च
- 19 कोद्रववापक्षेत्रपर्यन्तम् ॥ 2 ॥ इडिऊर ग्रामस्यापि सीमि ब्रह्मदेयक्षेत्रमेकम्  
 ॥ 3 ॥ दहकवेङ्कलिग्रामश्च ॥ 4 ॥.... कम्बिग्रामे  
 एसरापगापरतीरप्रवाहनिष्पद्यमान क्षेत्रवेश्म स्थानञ्च  
 तटाकाधश्चतुर्निवर्त्तनमात्रम् ॥ 5 ॥ नवनद्यपरतीरे

1. The letter *dē* is defective because the engraver has committed a mistake here.  
 2. Here also the engraver has committed the same mistake.  
 3. The *visarga* has been dropped here according to the *vārttika*— *kharparē śari vā visargalōpō vaktavyah*.



- 20 यावत्सोपानकोद्देशस्तावत्सीमा चास्योत्तरतोमहापथः बृहत्तटाकवेत्तकी  
प्रस्त्रवण पद्मतटाकोदकनिष्पद्यमान कन्तत्समीपजातैः  
पुष्पफलोपभोगैस्तरुभिः सह एडेकंडेसंज्ञकञ्च क्षेत्रम् ॥ 6॥  
सत्तुरग्रामे च क्षेत्रम् ।
- 21 राजमानेन पञ्चनिवर्त्तनं पुष्पासिकखण्डेन भक्तप्रस्थेन च सह ॥ 7 ॥  
तस्मिन्नेव ग्रामे अन्यच्च षण्णिवर्त्तनं क्षेत्रम् समान्यं सपनसवृक्षञ्च  
॥ 8 ॥ अम्बिलकुण्डितटाकस्य पश्चिमदिशा  
शृङ्गात्प्रभृतिदशनिवर्त्तनं पुरातनक्षेत्रम् ।
- 22 अतःपरञ्च पुष्कोलिक्षेत्रं कृताकृतन्तस्य क्षेत्रस्य परिमाणम् पूर्वाशा  
दक्षिणाशायां कम्मकूरसीमा संस्था उत्तराशायां एस<sup>७</sup>नदी संस्था  
॥9॥ एवमेतानि नव ब्रह्मदेयदेय<sup>३</sup>क्षेत्राणि सताम्रशासनानि  
ब्राह्मार्थहस्तेभ्यः X क्रीत्वा दत्तवान् ॥
- 23 .....च परीक्ष्य क्षेत्रस्य च कृतान्मौल्यात् बह्वधिक-
- 24 मौल्यं दत्त्वा ब्रह्मचारिभ्यश्च.....अथ च राजदुष्टं कूटशासनकर्तृन्  
चार्तुव्विद्यासम -
- 25 क्षमादाय इदमशोभनवैवि ....स्थैश्च परीक्ष्य तेषां सर्वस्वहर(णे).....।
- 26 हाकिनिपल्लिं कामदेवालयस्य पूजासंस्कारार्थं कल्ली-  
लिग्रामम्पद्मावत्यालयस्य पूजासंस्कारार्थमुकुण्डच -
- 27 न्वयाय सर्वनमश्च (स्यं) .....लोकपिशाचः नित्यविस्तीर्णतुष्ट

### Abstract

This inscription gives the genealogy of the *Kadamba* dynasty as follows:- *Viraśarman* of the *Kadamba* family; his eldest son, *Bandhuṣeṇa*; his son, *Mayūravarmā*; his son *Kaṅgavarman*; his son, *Bhagīratha*; his son, *Raghu*; his younger brother, *Kākutstha*; his son, *Sāntivarman*; his son, *Mṛgeśa*; his son, *Ravi* whose mother was the daughter of a *Kaikēya* ruler. Ravivarman obtained the kingdom by killing a king called *Viṣṇudāsa*. He also annihilated one *Bālarāja* in a battle. He was an expert in archery and possessed knowledge about horses and elephants. He was a master in the *Nītiśāstra* of *Viṣṇugupta* (i.e. Kauṭilya) and also perhaps in the work of Subandhu, (probably the author of *Dharmaśāstra* work). Rulers like the *Gaṅgas*, *Punnāṭas*, *Koṅgāḷvas*, *Pāṇḍyas* and *Ālupas* obeyed Ravivarman's orders and

1. This is Dravidian *ḷa*.
2. The expression *dēya* here is redundant.

hence were his subordinates. His subjects were engaged in their pursuits according to their *dharma* and enjoyed happiness like children on the laps of their parents. This Ravivarman built a beautiful abode for god Manmatha located to the left of the royal residence and also two dancing halls (*nritya-sālā*) in front of the female apartment (*antahpura*). He also made arrangements for the performance of the spring festival of this god Manmatha in a grand manner.

The epigraph registers the gift, made by the king Ravivarman, for worship in the temple of Kāma, of the villages *Iḍiūra*, *Kāntārāryapāṭi* and *Kallaṅgōḍa* besides the newly cultivable land irrigated by the waters of the lake called *Guḍḍataṭāka* constructed to the south of the village *Mōgūru*. In addition, the following gifts were made for the same temple: 1) some land in the field called *Vatsakakōṭa* of the village *Mahāvēṅguli*; 2) land in the village *Kallaṅgōḍa*; 3) land in *Iḍiūra* village; 4) the village *Dahraka-Vēṅguli*; 5) land irrigated by the waters of the river called *Esarā*; 6) land in which flowers and fruit-trees are grown with the help of the water of the lake called *Padma-taṭāka*; 7) land in *Sattura* village; 8) old land situated to the west of the lake called *Ambilakuṇḍi*. It is stated that these lands were purchased from one *Brahmārya* and donated. Further, the gift of two villages called *Hākinipalli* and *Kallili* for the worship in the temple of Kāma and *Padmāvatī* respectively is mentioned in the record.



## No.23 : Plate XXIII

## Halsi Plates of Ravivarman

- Provenance:** Halsi, Khanapur Taluk, Belgaum District, Karnataka State.
- Reference:** J.F.Fleet : *Ind.Ant.*, Vol.VI, pp.25-27 No.XXII and Plate.
- Language:** Sanskrit.
- Metre:** Verses 1 and 16 *Āryā*; Verse 2 *Vasantatilakā*; Verse 3 *Śālinī*; Verse 4 *Upajāti* (*Indravajrā* and *Upēndravajrā*); Verses 5-9 and 13-15 *Anuṣṭubh*; Verse 10 *Varṇasāstha*; Verses 11 and 12 a peculiar mixture of *Indravarṇasā* (12 letters) and *Upēndravajrā* (11 letters)
- Script:** Southern.
- Date:** Undated. In characters of the 5th-6th century A.D.

Text<sup>1</sup>

## First Plate

- 1 जयति भगवाञ्जिनेन्द्रो गुणरुद्रः प्रथितपरमकारुणिकः (1\*) त्रैलोक्या-  
 2 श्वासकरी दयापताकोच्छ्रिता यस्य ॥ (111\*) स्वामिमहासेन मातृगणानु-  
 3 ध्या(द्ध्या)तानां मानव्यसगोत्राणां हारितीपुत्राणां प्रतिकृतस्वाध्या  
 (द्ध्या)यच(र्द्धा)-

## Second Plate : First Side

- 4 पारगाणाम् स्वकृतपुण्यफलोपभोक्तृणाम् स्वबाहुवीर्योपार्जितोर्जि-  
 5 तैश्वर्यभोगभागिनाम् सद्धर्मसदम्बाना(नां) कदम्बानाम् ॥ काकुस्थ-

1. From the plates in *Ind.Ant.*, Vol.VI.

- 6 वर्मनृपलब्धमहाप्रसादः<sup>1</sup>(दः) संभू(भु)क्तवाञ्छितनिधिश्श्रुत कीर्ति-  
 भोजः (1 \*)

## Second Plate : Second Side

- 7 ग्रामं पुरां नृषु वर X पुरुपुण्यभागी खेटाहकं यजनदानदयो-  
 8 पपन्नः ॥ (211\*) तस्मिन्स्वर्य्याति शान्तिवर्मावनीशः मात्रे धर्मार्थं  
 दत्तवान्दा-  
 9 मकीर्तेः (1\*) भूमौ विख्यातस्तत्सुतश्शीमृगेशः पित्रोनुज्ञातं धार्मिको दान-

## Third Plate : First Side

- 10 मेव ॥ (311\*) श्रीदामकीर्तेरुरुपुण्यकीर्तेः सद्धर्ममार्गस्थित शुद्धबुद्धेः (1  
 \*) ज्याया-  
 11 न्सुतो धर्मपरो यशस्वी विशुद्धबुद्ध्या(द्ध्या)ङ्गयुतो गुणाद्यः(ढ्यः) ॥  
 (411\*) आचार्यैर्बन्धु-  
 12 षेणाहैः निमित्तज्ञानपारगैः (1) स्थापितो भुवि यद्वंशः श्रीकीर्ति-  
 13 कुलवृद्धये ॥ (511\*) तत्प्रसादेन लब्धश्रीः दानपूजा क्रियोद्यतः (1\*) गुरु-

## Third Plate : Second Side

- 14 भक्तो विनीतात्मा परात्महितकाम्यया ॥ (611\*)  
 जयकीर्तिप्रतीहार X प्रसादानृप-  
 15 ते रवेः (1\*) पुण्यार्थं स्वपितुर्मात्रे दत्तवान्पुरुखेटकं(कम्) ॥ (711\*)  
 जिनेन्द्र महिमा  
 16 कार्या प्रतिसंवत्सरं क्रमात् (1\*) अष्टाहकृतमर्यादा कार्तिक्यान्तद्धना-  
 17 गमात् ॥ (811\*) वार्षिकांश्चतुरो मासान् यापनीयास्तपस्विनः (1\*) भु  
 (ञ्जीरंस्तु)

## Fourth Plate : First Side

- 18 यथान्याय्यम् महिमाशेषवस्तुकम् ॥ (911\*) कुमारदत्तप्रमुखा हि सूरयः  
 19 अनेकशास्त्रागमखिन्नबुद्धयः (1\*) जगत्यतीतास्सुतपोधनान्वितागणो-  
 20 स्य तेषां भवति प्रमाण(तः\*) धर्मेप्सुभिर्ज्ञानपदैस्सनागैः  
 21 जिनेन्द्रपूजा सततं प्रणो(णे)या (1\*) इति स्थितिं स्थापितवान्वीशः  
 पला(शिका)-

1. Here both *anusvāra* and *visarga* signs are shown.



## Fourth Plate : Second Side

- 22 यां नगरे विशाले ॥ (11॥\*) स्थित्यानया पूर्वनृपानुजुष्टया यत्ताम्रपत्रेषु  
नि -  
23 बद्धमादौ (१\*) धर्माप्रमत्तेन नृपेण रक्ष्यं संसारदोषं प्रविचार्य  
24 बुद्ध्या ॥ (12॥\*) बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः (१\*) यस्य  
यस्य  
25 यदा भूमिस्तस्य तस्य तदा फलम् ॥ (13 ॥ \*) स्वदत्तां परदत्तां वा यो  
हरेत

## Fifth Plate

- 26 वसुन्धरां(राम्) (१\*) षष्टिं वर्षसहस्राणि नरके पच्यते भृशम् ॥ (14॥ \*)  
अब्धिर्दत्तं त्रिभि-  
27 भुक्तम्(क्तं) सद्भिश्च परिपालितम् (१\*) एतानि न निवर्तन्ते पूर्वराजकृतानि  
च ॥ (15॥ \*)  
28 यस्मिञ्जिनेन्द्रपूजा प्रवर्तते तत्र तत्र देशपरिवृद्धिः  
29 नगराणां निर्भयता तद्देशस्वामिनाञ्चोर्जा ॥ नमो नमः ( ॥ )

## Abstract

Starts with an invocation to Jina and narrates the following. In former times the Bhōja priest Śrutakīrtti, who had acquired the great favour of the Kadamba king Kākutsthavarman, enjoyed the village of Khēṇa. When he died, there was the king Śāntivarman and his son Śrī Mṛgēśavarman gave the grant again for the sake of piety, and according to the direction of his father, to the mother of Dāmakīrtti. The eldest son of Dāmakīrtti was the door-keeper Jayakīrtti. A family had been established in the world by the Ācārya called Bandhuṣeṇa. In order to increase the good fortune and fame of himself and his family and for the sake of religious merit, he (i.e. Jayakīrtti), through the favour of king Ravi, gave the village Purukhēṭaka to the mother of his own father. The lord Ravi established the ordinance at the city of Palāsikā to the effect that the glory of Jinendra, which lasts for eight days, should be celebrated regularly every year on the full-moon of Kārttika from the revenues of that village, that ascetics should be supported during the four months of the rainy season, and that the worship of Jinendra should be perpetually performed by the pious countrymen and citizens.

## No.24 : Plate XXIV

## Kāśīpura Plates (Durmāya Grant) of Ravivarman

- Provenance: Kāśīpura, Davanagere Dist., Karnataka  
Reference: M.H.Krishna : Mys.Arch.Rep., 1943, pp.48 ff. and Plate VII.  
Language: Sanskrit.  
Script: Southern.  
Date: Undated. In characters of the 5th-6th century A.D.

Text<sup>1</sup>

## First Plate

- 1 ॐ<sup>२</sup> स्वस्ति (११\*) जितम्भगवता (१\*) विजयोच्छ्रङ्गायां  
स्वामिमहासेनमातृगणानुद्धयाताभिषिक्तानां मानव्यस-  
२ गोत्राणां हारितीपुत्राणां प्रतिकृतस्वाद्ध्यायचर्द्धापाराणाम् आश्रितजनाम्बानाम्  
3 कदम्बानाम् अश्वमेधावभृत(थ) स्नानपवित्रीकृतान्वयानाम्  
त्रिवर्गसम्पन्ना(नां\*)  
४ श्रीमान् रविमहाराजा(जः) ॥ दुर्मायग्रामे गृहवस्तुना सार्द्धं षष्णिवर्त्तनी ॥  
5 आसन्दिविषये करञ्जग्रामे चतुर्थवर्त्तनी । अळवूरग्रामे चतुर्थवर्त्तनी (१\*)

## Second Plate : First Side

- 6 आनेगल्लिग्रामे द्विवर्त्तनी ॥ स दत्तवान्विधिना वैशाखपौर्णमास्यां  
प्रतिग्रहे (१ \*)  
7 सदक्षिणं सोदकमस्य पाणौ ददौ प्रयत्नात्परिहारसर्व्वम् ॥ आत्रेयस -  
8 गोत्राय विदितकुलोद्गमनाय वेदपारगाय अस्वलित-  
9 वृत्तये परमनिस्तारगाय त्रियम्बकस्वामिने ॥ य X पाता पालयिता वा

1. From the plates published in Mys.Arch.Rep., 1943.  
2. Expressed by a symbol.



10 स पुण्यफलमवाप्नोति योपि हर्ता हारयिता वा स पञ्चमहापातक-

**Second Plate : Second Side**

- 11 संयुक्तो भवति ॥ मानवे च प्रोक्तम् ॥  
 12 बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः (: \*) । यस्य यस्य यदा भूमि  
 (:\*) तस्य तस्य तथा(दा) फलम् ॥ (111\*)  
 13 स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरा(म् \*) ।  
 षष्टिं(ष्टिं) वर्षसहस्राणि विष्टायां जायते क्रिमि (:॥ 211\*)  
 14 स्वन्दातुं सुमहच्छक्यं दुःखमन्यार्थपालनम् (।\*) दानं वा पालनं वेति  
 दानाच्छ्रे(च्छ्रे)योनुपालनम् ॥ (311\*)  
 15 अद्भिर्दत्तं ति(त्रि)भिर्भुक्तम् सद्भिश्च परिपालनम् (।\*) एतानि च (न)  
 निवर्त्तन्ते पूर्व्वराजकृतानि च ॥ (411 \*)

**Third Plate : First Side**

- 16 अन्यायेन कृता भूमिं(मिः) अन्यायेन च हारिता (।\*)  
 हरन्त्यो हारयन्त्यश्च ह(न)न्त्या सप्तमं कुलम् ॥ (411 \*)  
 17 ब्रह्मस्वेन<sup>1</sup> विषं घोरं न विषै<sup>2</sup>र्विषमुच्यते ।  
 विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रि(त्र)कम् ॥ (611\*)  
 18 ब्रह्मस्वेन तु यच्छिद्रं प्रच्छादयति(यितु)मिच्छति ।  
 तच्छिद्रं शतधा भुक्ता विनाशमधिगच्छति ॥ (७11\*)  
 19 ब्रह्मस्वं प्रणयात्भु(द्भु)क्तं शरीरं द(ह्य)ति लक्षणम् ।  
 बलेनाक्रम्य सौमित्री(त्रे) दहत्या सप्तमं कुलम् ॥ 811\*)  
 20 अशनिहतमग्निदग्धं चोरहरं राजदण्डपरिहुषितं (तम्) । भवति खि(कि)ल  
 सावशेषं

**Third Plate : Second Side**

- 21 न च ब्राह्मणमन्युता(ना) हतम् (॥911\*) इति राज्याभिवृद्धिरस्तु ॥

**Abstract**

The epigraph, issued from *Ucchṛṅgī*, states that the Kadamba king *Ravivarman* made the following grants: (1) six *nivartanas* of

1. Read ब्रह्मस्वं  
 2. Read विषंवि

land along with a house and necessities in the village *Durmāya*, (2) four *nivartanas* in the village *Karañja* situated in *Asandi-viṣaya*; (3) four *nivartanas* in the village *Aḷavūra*, and (4) two *nivartanas* in the village *Ānegalli*. These grants were made on the full-moon day of the month of *Vaiśākha* to *Triyambakasvāmin* of *Ātrēya gōtra*.



## No.25 : Plate XXV

## Kāvaḍi Fragmentary Inscription of Ravivarman

**Provenance:** Kāvaḍi, Kyasanur Hobali, Sorab Taluk, Shimoga District, Karnataka State.  
**Reference:** B.L. Rice: Ep.Carn., Vol.VIII, Sorab 523.  
**Language:** Sanskrit.  
**Metre:** Anuṣṭubh.  
**Script:** Southern, Box-headed.  
**Date:** Undated. In characters of the 5th-6th cent. A.D.

Text<sup>1</sup>

- 1.....श्रीमृगेशसुतश्च यः ।  
 2.....हमल्लतां राज्ञी श्रीरविवर्मणः ।  
 3.....षकयुक्तोसौ मुक्ता वै रवितेजसा ॥  
 4 .....प्लकसंयुक्तो यो(ऽ\*)पहर्त्ता भवेन्नरः।  
 5 .....पापेन भूयो(ऽ\*) पि नरके  
 पच्यते चिरं (रम् ) (॥\*)

## Abstract

. . . . and *Mrgeśa's* son, who . . . hamalla - the queen herself, along with *Ravivarman* . . . her son, obtained *mukti*, being like the glory to Ravi (or the Sun) united with her son.

1. From the plates published in *Ep.Carn.*, Vol.VIII. This record is fragmentary.

## No.26 : Plate XXVI

## Honnāvar Plates of the time of Ravivarman and Kaikēya Citrasēna

**Provenance:** Honnāvar, North Kanara District, Karnataka State.  
**Reference:** M.K.Dhavalikar and M.S.Nagaraja Rao, *Ep.Ind.*, Vol.XXXVII, pp.33 ff. and plates.  
**Language:** Sanskrit.  
**Metre:** Verses 1-4 *Anuṣṭubh*.  
**Script:** Southern Characters, Box-headed variety.  
**Date:** Regnal year 1, Āśvayuja Purnamāsī. In characters of 5th-6th century A.D.

Text<sup>1</sup>

## First Plate

- 1 सिद्धम्<sup>2</sup> (१\*) जयत्यमितगुणभृद्बुद्धस्सत्वसमाश्रयः (१\*) शुद्धोदन-  
 2 कुलोद्भूतः पद्मपत्रनिभेक्षणः (॥ १॥\*) कैकेयकुलसं-  
 3 भूतस्तद्बुद्धजनलयः (१\*) जयतात्सुचिरं केल्ल-

## Second Plate : First Side

- 4 श्चित्रसेनः प्रजाहितः ॥ (२॥\*) विजयाम्बुद्वीपे परम-  
 5 गुणगणालंकृतकल्यदेहः श्रीचित्रसेनम -  
 6 हाकेल्लः श्रीरविमहाराजे राज्यं प्रशासति आत्मनः

## Second Plate : Second Side

- 7 प्रवर्द्धमानसंवत्सरे प्रथमे आश्वयुजपौ-  
 8 र्णमास्याम् ॥<sup>3</sup> नापितपल्य (ल्ल्यां) सहारामं कणसापु-  
 9 क्कोलीञ्च विधिवदार्यसंघाय प्रदत्तवान् (१\*)

1. From the plates published in *Ep.Ind.*, Vol.XXXVII.  
 2. Expressed by a symbol.  
 3. The *daṇḍas* are unnecessary.



## Third Plate

- 10 बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः(1\*) यस्य यस्य यदा भू-  
 11 मिः<sup>1</sup> तस्य तस्य तदा फलम् ॥ ( 3 ॥\*) स्वदत्ताम्परदत्तां वा यो हरेत  
 वसुन्धराम् (1\*)  
 12 षष्टिं वर्षसहस्राणि नरके पच्यते तु सः ॥ 4 \*॥ सिंह-  
 13 सेन(ना)पतिसूनुना जिन(न\*)न्दिसेनापतिना लिखितमिति ॥

## Abstract

The record commences with a verse in praise of Buddha. It registers the gift, made by *Citrasēna-Mahākella*, when king *Ravi* was ruling the kingdom, of a field called *Kaṇasā-pukkōli*, along with the garden situated in *Nāpitapallī*. It is dated in the *first regnal year of Citrasēna-Mahākella, Āśvayuja, Paurṇamāsī*. The record was written by *Jinanandi-sēnāpati*, son of *Simha-sēnāpati*.

1. The *sandhi* has not been observed here.

## No.27 : Plate XXVII

## Halsi Plates of Harivarman, Year 4

- Provenance:** Halsi, Khanapur Taluk, Belgaum District, Karnataka State.  
**Reference:** J.F.Fleet : *Ind.Ant.*, Vol.VI, pp.30-31, No.XXV and Plates.  
**Language:** Sanskrit.  
**Metre:** Verse 1 *Harinī*; Verses 2-4 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Regnal year 4, Phālguna śu.13. In characters of the 5th-6th century A.D.

Text<sup>1</sup>

## First Plate

- 1 सिद्धस्<sup>2</sup> ॥ स्वस्ति (1\*) स्वामिमहासेनमातृगणानुध्याताभिषिक्तानाम्  
 मानव्यसगो-  
 2 त्राणाम् हारितीपुत्राणाम् प्रतिकृतस्वाध्यायचार्यचर्चिकानाम् ।  
 कदम्मा(म्बा)ना-  
 3 म्महाराजः श्रीहरिवर्मा (॥\*) बहुभवकृतैः पुण्यै राज्यश्रियं निरुपद्रवाम्  
 4 प्रकृतिषु हितः प्राप्तो व्याप्तो जगद्यशसाखिलम् (1\*)  
 श्रुतजलनिधिः वि-  
 5 द्यावृद्धप्रदिष्टपथि स्थितः स्वबलकुलिशाघातोच्छिन्नद्विषं(ष)-

## Second Plate : First Side

- 6 द्रसुधाधरः (॥ 1 ॥\*) स्वराज्यसंवत्सरे चतुर्थे फाल्गुण(न) शुक्लत्रयोदश्याम्  
 उच्च-  
 7 शृङ्गयाम् सर्वजनमनोह्लादनवचनकर्मणा सपितृव्येन शिव -

1. From the plates in *Ind.Ant.*, Vol.VI.  
 2. Written on the left margin.

- 8 रथनामध(धे)येनोपदिष्टः पलाशिकायाम् भारद्वाजसगोत्र-  
सिङ्गहसेना-  
9 पतिसुतेन मृगेशेन कारितस्यार्हदायतनस्य प्रतिवर्षमाष्टाहिक-  
10 महामहसततचरूपलेपनक्रियर्थं तदवशिष्टं सर्व्वसंघ-

### Second Plate : Second Side

- 11 भोजनायेति सुद्धि<sup>१</sup>कुन्दूरविषये वसुन्तवाटकं सर्व्वपरिहारसंयुतं  
12 कूर्चकानाम् वारिषेणाचार्यसङ्ग्रहस्ते चन्द्रक्षान्तं प्रमुखम्  
13 कृत्वा दत्तवान् (॥\*) य एनं न्यायतोभिरक्षति स तत्पुण्यफलभागभवति (॥\*)  
14 यश्चैनं रागद्वेषलोभमोहैरपहरति स निकृष्टतमां गतिमवा-

### Third Plate

- 15 प्रीति (॥\*) उक्तञ्च (॥\*) स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् (॥\*) षष्टिं  
वर्ष -  
16 सहस्राणि नरके पच्यते तु सः (॥ 2 ॥\*) बहुभिर्व्वसुधा  
भुक्ता राजभि-  
17 स्सगरादिभिः (॥\*) यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलमि (म् ॥ 3  
॥ इ \*)ति  
18 वर्धतां वर्धमानार्हच्छासनं संयमासनम् (॥\*) येनाद्यापि जग-  
19 जीवपापपुंजप्रभंजनम् ॥ (4॥\*) नमो (॥\*) हते वर्धमानाय (॥\*)

### Abstract

Records the grant of village *Vasuntavāṭaka*, situated in the district of *Suddikundūra* to a Jain sect of *Vārishēṇācārya* of the *Kūrcakas* by the *Kadamba* king *Harivarman*, in the *fourth year of his reign*, on the *thirteenth day of the bright fortnight* of the month *Phālguna*, for providing annually at the great eight-days festival and the remaining portion, for feeding the *Sarva-saṅgha* in the temple of *Arhat*.

It is stated that the temple of *Arhat* was caused to be built at *Palāśikā* by *Mṛgēśa*, the son of the General *Simha* of the *Bhāradvāja gōtra*. The grant is stated to have been made when the king was camping at *Uccaśṛṅgī*, on the advice of his uncle *Śivaratha*.

1. Fleet gives an alternative reading as *क्लि* with question mark.

### No.28 : Plate XXVIII

### Halsi Plates of Harivarman, Year 5

- Provenance:** Halsi, Khanapur Taluk, Belgaum District, Karnataka State.  
**Reference:** J.F.Fleet : *Ind.Ant.* Vol.VI, pp.31-32, No.XXVI and plates.  
**Language:** Sanskrit.  
**Metre:** Verses 1-3 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Regnal year 5. In characters of 5th-6th cent. A.D.

### Text<sup>1</sup>

#### First Plate

- 1 सिद्धम्<sup>२</sup> ॥ स्वस्ति ॥ स्वामिमहासेनमातृगणा-  
नुध्याताभिषिक्तानाम्मानव्यसगोत्राणा(म्)  
2 हारितीपुत्राणाम् प्रतिकृतस्वाध्यायचर्चापारा(र)(गा\*)णाम् कदम्बानाम्  
3 महाराजश्रीरविवर्मणः स्वभुजबलपराक्रमावाप्तनिरवद्यविपुल-  
4 राज्यश्रियः विद्वन्मत्तिसुवर्णनिकषभूतस्य कामाद्यरिगण-

#### Second Plate : First Side

- 5 त्यागाभिव्यञ्जितेन्द्रियजयस्य न्यायोपार्जितार्थ(सं)हितसाधुज(न)स्य  
6 क्षितितलप्रततविमलयशसः प्रियतनयः पूर्व्वसुचरितोपचित-  
विपुल-  
7 पुण्यसम्पादितशरीरबुद्धिसत्त्वः सर्व्वप्रजाहृदयकुमुदचन्द्रमाः महाराज-

1. From the plates in *Ind.Ant.*, Vol.VI.

2. This word is given in the margin of the plate, by the side of the hole for the ring, instead of in its usual and proper place as the first word of the inscription.



8 श्रीहरिवर्मा स्वराज्यसंवत्सरे पञ्चमे पलाशिकाधिष्ठाने अहरिष्टिसमाह्वय<sup>1</sup>-

### Second Plate : Second Side

- 9 श्रमणसङ्घान्वयवस्तुनः धर्मनन्द्याचार्याधिष्ठितप्रामाण्यस्य चैत्यालयस्य  
10 पूजासंस्कारनिमित्तम् साधुजनोपयोगार्थञ्च सेन्द्रकाणां कुलललामभूतस्य  
11 भानुशक्तिराजस्य विज्ञापनया मरदेग्रामन्दत्तवान् (1\*) य एतल्लोभाद्यै X  
कदाचिदप-  
12 हरेत्स पञ्चमहापातकसंयुक्तो भवति (1\*) यश्चाभिरक्षति स तत्पुण्यफलम्

### Third Plate

- 13 अवाप्नोतीति (11) उक्तञ्च ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्  
(1\*) षष्टिवर्ष) -  
14 सहस्राणि नरके पच्यते तु सः ॥ (111\*) बहुभिर्व्वसुधा भुक्ता  
राजभिस्सगरादि(भिः) (1\*)  
15 यस्य यस्य यदा भूमिस्तस्य तस्य<sup>2</sup> तदा फलम् ॥ (2 11\*) ये  
सेतूनभिरक्षन्ति ।  
16 भग्नान्संस्थापयन्ति च (1\*) द्विगुणं पूर्व्वकर्तृभ्यः तत्फलं  
समुदाहृतम् ॥ (311\*)

### Abstract

Records the grant of village *Maradē* by the *Kadamba* king *Harivarman*, son of *Ravivarman*, in the fifth year of his own reign, from his capital at *Palāśikā*, at the request of king *Bhānuśakti*, belonging to the *Sēndraka* family. The gift was for the use of holy people and for the purpose of worship in the *Jinālaya* which was the property of the sect of *Śramaṇas* called *Ahariṣṭi* and the superintendent of this sect was *Ācārya Dharmanandin*.

1. There being no room for this letter *ya* at the end of the line, it is inserted below the letters *samā*.
2. This word was omitted in its proper place in the line, and was then inserted in the margin at the end of the line, and two *Svastikas* were employed to indicate the place to which it belongs.

### No.29 : Plate XXIX

### Saṅgolī Plates of Harivarman, Year 8

- Provenance:** Sangolī, Sampagaum Taluk, Belgaum District, Karnataka State.  
**Reference:** K.N.Dikshit : *Ep.Ind.*, Vol.XIV, pp.163-68 and Plates.  
**Language:** Sanskrit.  
**Metre:** Verse 1-3 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Regnal year 8, Āśvayuja ba. 15, Viṣupa. In characters of the 5th-6th cent. A.D.

### Text<sup>1</sup>

#### First Plate

- 1 सिद्धम्<sup>2</sup> (11) जयति ध्रुवबालेन्दुजटामकुट<sup>3</sup>मण्डनः (1\*)  
अनाद्यनिधनश्शम्भुर्विश्वेषा(ञ्जगताम्पतिः) (11 1 11\*)  
2 विजयवैजयन्त्याम् स्वामिमहासेनमातृगणानुद्ध्याताभिषिक्तानाम्  
3 मानव्यसगोत्राणाम् हारितीपुत्राणाम् प्रतिकृतस्वाद्ध्यायचर्चा-  
4 पाराणाम् श्रीनितम्बानाम् कदम्बानाम् अनेकजन्मान्त(रो) -  
5 पचितवि(पु)ल(पु)ण्यस्कन्धयशसाम् साक्षा(दिव)धर्म-

#### Second Plate : First Side

- 6 राजः सकलदि(गन्त)रोदितामलकीर्त्तिXप्रजारक्षणदीक्षितश्रुतविनय-  
7 पवित्रितशरीरो द्विजातिशुश्रूषापरXपरममाहेश्वरश्श्रीहरिवर्मा  
8 प्रवर्द्धमानराज्याष्टमसंवत्सरे आश्वयुजामावास्यायां विषुपे  
9 स्वकुलाभिवृद्धये अथर्ववेदपारगेभ्यः स्वधर्मकर्मनिरतेभ्यः

1. From the plates in *Ep.Ind.*, Vol.XIV.
2. This word is written in the margin opposite line 2.
3. Read मुकुट.

10 कैम्बलसगोत्रेभ्यः शिवशर्म्मप्रजापतिशर्म्मधातृशर्म्मनन्दिशर्म्मधर्म्म-

### Second Plate : Second Side

11 (श)र्म्मभ्यः कालाशसगोत्रेभ्यः वैकुन्थ<sup>१</sup>शर्म्मवसुशर्म्म-

नागशर्म्मद्रोण<sup>२</sup>शर्म्मभ्यः

12 गर्गसगोत्रेभ्यः विष्णुशर्म्मप्रजापतिशर्म्मपितृशर्म्मभ्यः

कौत्ससगोत्रेभ्यः

13 कुमारशर्म्मत्वष्टृशर्म्मस्कन्दशर्म्मवरुणशर्म्मभ्यः श्राविष्ठसगोत्रेभ्यः

यशश्शर्म्मा-

14 व्य(र्य)शर्म्मपशुपतिशर्म्ममित्रशर्म्मभ्यः चउलियसगोत्राय वनशर्म्मणे

15 वलन्दतसगोत्राय प्रजापतिशर्म्मणे काश्यपगोत्राय कुमारशर्म्म(णे)

16 साष्टादशप्रविभागं सदक्षिणं सपानीय(न्ते)दावग्रामन्दत्तवान् (।\*)

### Third Plate

17 यो(ऽ\*)स्याप(हर्त्ता) स पञ्चमहापातकसंयुक्तो भवति (।\*) रक्षि(ता च पुण्य)फल -

18 भागभवति (।\*) उक्तञ्च (।\*) बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः (।\*) यस्य यस्य

19 यदा भूमिस्तस्य तस्य तदा फलम् (॥ 2 ॥ \*)

स्वदत्तां परदत्तां वा यो हरेत (वसु) ।

20 न्धराम् (।\*) षष्टिवर्षसहस्राणि नरके पच्यते तु सः (॥३॥\*) सिद्धिरस्तु (।\*)

21 (नमो) ह(रि)ह(रहि)रण्यगर्भेभ्यः (।\*) स्वस्ति प्र(जा)भ्यः (॥\*)

### Abstract

Issued from *Vaijayanṭī*, the inscription records the grant of village *Tēdāva* to twenty-three Brāhmaṇas of eight different *gōtras*, all well versed in the *Atharva-Vēda*, by the Kadamba king *Harivarman*, on the *Amāvasyā* in the month of *Āśvina* during his *eighth regnal year*. Some of the *gōtra* names of the Brahmanas are very unusual e.g. *Kaimabala*, *Kālāśa*, *Śrāviṣṭha*, *Valandata*, *Caūliya*.

1. Read वैकुण्ठ.

2. K.N. Dikshit reads (म\*)ण्डण but the correct reading is द्रोण.

### No.30 : Plate XXX

### Mahāmāḷappaḷi Grant of Harivarman, Year 8

*Provenance:* Not known.

*Reference:* Srikantha Sastri, *Savinenapu* (Kannada), p.794 and plate; B.R.Gopal, *Corp.Kad.Ins.*, No.32, pp.119 ff.

*Language:* Sanskrit.

*Script:* Southern, Box-headed.

*Date:* 8th regnal year, Āṣāḍha, śu.8. In characters of the 5th-6th century A.D.

### Text<sup>1</sup>

#### First Plate

- 1 स्वस्ति श्री विजयवैजन्यत्यां धर्म्ममहाराजस्य
- 2 कदम्बानां स्वामिमहासेनमातृगणानुद्धयाता-
- 3 भिषिक्तस्य मानव्यसगोत्रस्य हारितीपु-
- 4 त्रस्य रविराजप्रियतनयस्य श्रीहरिवर्म्मणो-

#### Second Plate : First Side

- 5 ष्टमे संवत्सरे आषाढस्य शुक्लपक्षस्याष्टम्यां कदम्बानाम्
- सेनापतिराजपट्टबद्ध (ः\*)
- 7 साध्वसाधुप्रग्रहनिग्रहशीलः सम्यक्प्र -
- 8 जापालनपरः श्रीविष्णुदासवर्म्मधर्म्ममहा-
- 9 राजः क्षत्रियर्षभ(ः\*) ब्राह्मणक्षत्रिय (ः\*)

#### Second Plate : Second Side

- 10 साधुकुलप्रसूताय वेदवेदाङ्गपारगाय

1. From the plates published in *Savinenapu* pp.798-99. The text published in the Volume is full of mistakes. The third plate is missing.



- 11 ज्ञानप्रदी(प)पुनीतशरीराय सर्वशास्त्रार्थगो-
- 12 चरबुद्धये कौण्डिन्यगोत्राय श्रीवीरा(र)दा-
- 13 मशर्मणे आचार्याय षडङ्गविदे नदीमध्य-
- 14 देशे महामाळप्पलिग्रामं सपानीयपाटं(तं)

### Abstract

Incomplete. Registers the gift of the village *Mahāmāḷappali* to *ācārya Vīra-Dāmaśarman* of *Kauṇḍinya-gōtra* and well-versed in the Vedas and Vedāṅgas. The donor was *Sēnāpati Viṣṇudāsavarman* who is described as the best among the *Kṣatriyas* and as a *brāhmaṇa-kṣatriya*. The date of the record is the eighth regnal year of king *Harivarman*, *Āṣāḍha*, śu.8.

### No.31 : Plate XXXI

### Dēvagiri Plates of Kṛṣṇavarman I and Yuvarāja Dēvavarman

- Provenance:** Devagiri, Haveri Taluk, Dharwar District, Karnataka State.
- Reference:** K.T.Telang : *JBBRAS*, Vol.XII, pp.300 ff.; J.F.Fleet, *Ind.Ant.*, Vol.VII, pp.33-35, No.XXXV.
- Language:** Sanskrit.
- Metre:** Verses 1-7 *Anuṣṭubh*.
- Script:** Southern, Box-headed.
- Date:** Undated. In characters of the 5th-6th cent. A.D.

### Text<sup>1</sup>

#### First Plate

- 1 सिद्धम्<sup>2</sup> (I\*) विजयत्रिपर्वते स्वामिमहासेनमातृगण(णा)-  
नुध्याताभिषिक्तस्य मानव्यसगोत्रस्य
- 2 प्रतिकृतस्वाध्यायचर्चा(र्चा)पारगस्य आदिकालराजर्षिबिम्बानां  
आश्रितजनाम्बानां
- 3 कदम्बानां धर्ममहाराजस्य अश्वमेधयाजिनः समरार्जित  
विपुलैश्वर्यस्य
- 4 सामन्तराजविशेषरत्नसु(स्य) नागजानाक्रम्य दायानुभूतस्य शरदमल-

#### Second Plate : First Side

- 5 नभस्युदितशशिसदृशैकातपत्रस्य धर्ममहाराजस्य श्रीकृष्णवर्मणः प्रिय-
- 6 तनयो दे(व\*)वर्मयुवराजः स्वपुण्यफलाभिकांक्षया त्रिलोकभूतहितदेशिनः

1. From the plates in *Ind.Ant.*, Vol.VII.

2. This is expressed by a symbol engraved on the left margin of the plate. Fleet reads it as श्री

- 7 धर्मप्रवर्तनस्य अर्हतः भगवतः चैत्यालयस्य भग्नसंस्कारार्जनमहिमार्थं  
8 यापनीय(स\*)ङ्क्षेभ्यः सिद्धकेदारे राजमानेन द्वादश निवर्तनानि क्षेत्रं दत्तवान्  
(11\*) यो(ऽ\*)स्य

### Second Plate : Second Side

- 9 अपहर्ता स पञ्चमहापातकस(सं)युक्ता(क्तो) भवति सो (यो)-  
(ऽ\*)स्याभिरञ्चि(क्षि)ता स पुण्यफलमश्नुते (11\*)  
10 उक्तं च(च) (1\*) प(ब)हुभिर्व्य(र्व्व)सुधा भुक्ता राजभिस्सगरादिभिः (1\*)  
यस्य यस्य यदा भूमिः<sup>2</sup> तस्य तस्य  
11 तथा(दा) फल (म् ) ॥ (111\*) आ(अ)द्भिर्दत्तं त्रिभिर्भ(र्भु)क्तं सद्भिश्च  
परिपालितं(तम्) (1\*) एतानि न निवर्तन्ते पूर्वराजकृतानि च  
(11211\*)  
12 स्वं दातुं सुमहच्छक्यं दुःख(म\*)न्यार्थपालनं(नम्) (1\*) दानं वा पालनं  
वेति दानाच्छेयो(ऽ\*)नुपालन(म्)  
(11 311\*)<sup>1</sup>

### Third Plate

- 13 स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम् ) (1\*) षष्टिं वर्षसहस्राणि  
नरके पच्यते तु सः ॥ (411\*)  
14 श्रीकृष्णनृपपुत्रेण कदम्बकुलकेतुना (1\*) रणप्रियेण देवेन दत्ता  
भूमिस्त्रिपर्वते ॥ (511\*)  
15 दयामृतसुखास्वादपूतपुण्यगुण(णे)प्सुना (1\*) देव वर्मैकवीरेण दत्त(त्ता)  
जैनाय भूरियं(यम्) ॥ (611\*)  
16 जयत्यर्हस्त्रिलोके शः सव्व(र्व्व)भु(भू)तहितंकरः (1\*)  
रागाद्यरिहरो(ऽ\*)नन्तो(ऽ\*)नन्तज्ञानदृगीश्वरः ॥ (711\*)

### Abstract

Issued from *Tripurvata*, the inscription records a grant of a field (of the measure of) twelve *nivartanas* by the royal measure, at the village of *Siddhakēdāra*, to the sects of the *yāpanīyās* for repairing anything that may be broken and for performing the worship of the temple of the holy Arhat by *Dēva* or *Dēvavarman* the son and *yuvarāja* of the *Kadamba Mahārāja Kṛṣṇavarman*.

1. *Sandhi* has not been observed here.

### No.32 : Plate XXXII

### Birur Plates (Spurious) of Viṣṇuvarman, Year 3

- Provenance:** Birur, Birur Hobali, Kadur Taluk, Chikmagalur District, Karnataka State.  
**Reference:** B.L.Rice : *Ep.Carn.*, Vol.VI, p.91, Kd.162  
**Language:** Sanskrit.  
**Metre:** Verses 1-3 Anuṣṭubh.  
**Script:** Southern.  
**Date:** Regnal year 3, Phālguna śu.5. In characters of the 8th cent. A.D.

### Text<sup>1</sup>

#### First Plate

- 1 सिद्ध<sup>2</sup> (1\*) हरनारायणब्रह्मत्रितयाय नमस्सदा (1\*) शूल-  
2 चक्राक्षसूत्रोद्भवभावभासितपाणिने ॥ (111\*) सुकृतशतो-  
3 पचितविपुलपुण्यस्कन्धेन आहवार्जितोर्जितशौ-  
4 र्यप्रतापावपातयशस्विना परमब्रह्मण्यशरण्येन

#### Second Plate : First Side

- 5 प्रतर्द्दनेन च सर्व्वसत्त्व(त्त्व)दयालुना द्विजविद्वत्सुहृज्जनमनःकु-  
6 मुदकौमुदीशाङ्क भूतेन विकसितसच्छत्रावतंसदक्षि-  
7 णापथवसुमतीवसुपत्यश्वमेधयाजिश्रीकृष्णवर्मध-  
8 र्ममहाराजज्येष्ठतनयेन मानव्यसगोत्रहारिती-

1. From the plates in *Ep.Car.*, Vol.VI.  
2. Because of the late characters, this record is considered as spurious. But the contents seem to be acceptable as contemporary events.



**Second Plate : Second Side**

- 9 पुत्रप्रतिकृतस्वाध्यायचर्चिकेन कदम्बेन श्रीविष्णुवर्मधर्महारा-  
 10 जेन रणभसप्रवर्तदत्ताष्टादशमाण्डलिकमण्डितवे(वै  
 11 न्तीतिलक समग्रकर्नाटदेशभूवर्गभर्तारं ज्येष्ठपितरं श्री  
 12 शान्तिवरवर्मधर्ममहाराजमनुज्ञाप्य प्रवर्तमाने संवत्सरे तृतीये

**Third Plate : First Side**

- 13 फाल्गुणमासशुक्लपञ्चम्यां ब्राह्मणेभ्यः कुरुकुत्सेभ्यः भवार्य्य कोलनार्य्य-  
 14 शिवार्य्ययज्ञार्य्यशर्व्वार्य्येभ्यः हारीताय मेरुशर्मणे श(गि)-  
 र्य्यायकाश्यपेभ्यः  
 15 भवार्य्यहरार्य्यहर्षार्य्यस्वामीष्टार्थस्तिभ्यः<sup>1</sup> आत्रेयाय देवार्य्याय वाशिष्ठा-  
 16 भ्यां युव्वा(वा)र्य्युक्त्यार्य्याभ्यां वात्सेभ्यः पण्डार्य्ययज्ञार्य्यनागार्य्यभृतार्य्ये-  
 17 भ्यःकौशिकाभ्यां भवार्य्यसोमार्य्याभ्यां कौण्डिन्याय बप्पशर्मणे हरीताय  
 18 सोम शर्मणे

**Third Plate : Second Side**

- 19 पोरुकुत्सा(त्स्या)य भृतार्य्याय भारद्वाजाय भूतशर्मणे एवमादि  
 पञ्चाशीतिभ्यः  
 20 भागान् सिन्धुथयाराष्ट्रे निरुपधि केवलपारलोकात्मनिश्चेयसार्थं कतट्टाक  
 21 ग्रामं नन्दपदपथसीम्नि सहकर्णैःसकनदीसेतुबन्धेन चेशापलिभिः निव-  
 22 र्त्तेनशतेन सह दत्तवान् (।\*) स पानीयपातं सदक्षिणमत्तेमरविष्टि-  
 23 कमभिदप्रदेशं दत्त्वेदं ताम्रशासनमुपनिबद्धं(द्धम्) (।\*) तस्य लोभान्मोहात्

**Fourth Plate : First Side**

- 24 रोषाद्वा उपपीडां करोति यः स ब्रह्मस्त्रीगोमातृपित्राचार्य्यभ्रातृ-  
 25 वधगुरुदारगमनवंशोत्सादनादीनामधर्म्माणाम्फलमवाप्स्यति  
 26 पञ्चमहापातकोपपातकसंयुक्तश्च भविष्यति (।\*) यः परया भक्त्या  
 27 परिपालयिष्यति स तत्फलभागभविष्यतीत्यपि चोक्तं(क्तम्) (।\*)  
 बहुभिर्व्वसुधा भु-  
 28 क्ता राजजभिस्सगरादिभिः (।\*) यस्य यस्य यदा भूमिस्तस्य तस्य तस्य  
 तदा फलं(लम्) ॥ (2।।\*)

**Fourth Plate : Second Side**

- 29 स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां(राम्) (।\*) षष्टिवर्षसहस्रानि(णि)  
 नरकं (प्रति)पद्यते ॥ (3।।\*)

**Abstract**

The inscription records the grant of shares of lands to eighty-five *brāhmaṇas* (names mentioned partly) situated in the village *Kataṭṭāka* in *Sindhuthaya* division by *Viṣṇuvarman* with the permission of his uncle *Śāntivaravarman-dharmamahārāja* in the *third year* of his reign, on the *5th day of the bright fortnight of the month Phālguna*.

1. The intended reading may be स्वामीष्टार्थार्थिन्यः.

## No.33 : Plate XXXIII

## Perbbaṭa Grant of Viṣṇuvarman, Year 5

**Provenance:** Kora, Tumkur Taluk, Tumkur District, Karnataka State.  
**Reference:** Mys.Arch.Rep., 1925, p.98.  
**Language:** Sanskrit.  
**Metre:** Verse 1 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Data:** Regnal year 5, Kārttika śu.15. In characters of 5th Cent. A.D.

Text<sup>1</sup>

## First Plate

- 1 स्वस्ति ॥ जितं भगवता तेन विष्णुना यस्य वक्षसि (।\*) श्रीस्वयं भाति देवश्च
- 2 नाभिपद्मे पितामहः॥(1।।\*) स्वामिमहासेनमातृगणानुध्याताभिषिक्तानां
- 3 मानव्यसगोत्राणां हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्चा-
- 4 पारगा(णा)म् कदम्बानाम् अमरप्रतिबिम्बस्य अश्वमेधयाजिनः ।

## Second Plate : First Side

- 5 श्रीकृष्णवर्ममहाराजस्य ज्येष्ठप्रियतनयेन अनेकसमरसंकटो (घट्टो)प-
- 6 लब्धविजयेन सर्वशास्त्रकलापारगेण सम्यक्प्रजापालनद-
- 7 क्षेण सत्यसन्धेन परमब्रह्मण्येन शान्तिवरमहाराज-
- 8 पल्लवेन्द्राभिषिक्तेन श्रीविष्णुवर्ममहाराजेन कूडलूरधिष्ठाने

## Second Plate : Second Side

- 9 आत्मनः प्रवर्द्धमानविजयसंवत्सरे पञ्चमे कार्तिके पौर्णमास्याम्

1. From the Plates in Mys.Arch.Rep., 1925.

- 10 आत्मनि(ः)श्रेयसार्थम् बदिराणाम् गौतमसगोत्राय शुक्ल-
- 11 यजुर्विदे अभिजनसम्पन्नाय महिषविषये पेर्बटग्राम(ः\*)
- 12 साट्टिपल्लिजारिपोटान्तर्भूतः सदक्षिणः सपानीयपातः

## Third Plate

- 13 अदण्डविष्टिकराबाधः ब्रह्मदेयन्यायेन अग्रहारो दत्तः ।
- 14 उक्तं च ॥ (योऽपहर्ता स\*) पञ्चमहापातक्संयुक्तो भवति ॥

## Abstract

Records the grant of village *Perbbaṭa* (as *Brahmadēya*) including *Sāṭṭipalli* and *Jāripōṭa* in the district called *Mahiṣa* by *Mahārāja Viṣṇuvarman*, the eldest son of *Mahārāja Kṛṣṇavarman*, born in the *Kadamba* family. The donee was a *Brāhmaṇa* (name not given) who belonged to *Gautama-gōtra* and *Śukla-Yajur-vēda*.

The record describes the king as being installed on the throne by a certain mahārāja called *Śāntivara* and a *Pallava* king.

The grant was issued from the camp at *Kūḍalūr*, on the fullmoon day of *Kārttika* during his fifth regnal year.



## No.34 : Plate XXXIV

## Mūḍigere Plates of Viṣṇuvarman, Year 9

**Provenance:** Mūḍigere, Tarikere Taluk, Chikmagalur district, Karnataka State.  
**Reference:** B.R.Gopal : *Corp.Kad.Ins.*, pp.132 ff.  
**Language:** Sanskrit.  
**Metre:** Verses 1-3 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Regnal year 9, Śrāvaṇa, Paurṇamāsī. In characters of 5th-6th cent. A.D.

Text<sup>1</sup>

## First Plate

- 1 सिद्धम् (॥\*) स्वस्ति (॥\*) जयत्यविरतानन्तयुगपज्ञानदर्शनः (॥\*)  
जिनेन्द्रः परमैश्वर्यनित्याव्याबाधवाक् ॥ (॥\*)
- 2 विजयवैजयन्त्याः साष्टादशकराज्यायाः प्रशासितुः कदम्बानां श्रीकृष्ण-  
वर्म्ममहाराज-
- 3 धर्म्मस्य मानव्यसगोत्रस्य अश्वमेधयाजिनः ज्येष्ठतनयः कैकेयराज-  
बालिकागर्भसंभूतः

## Second Plate : First Side

- 4 स्वभुजौजोचितनैकभोगभागी समरसागरवेग(गा)वार्यवीर्यः वाजिगज-  
गन्धर्वशब्द-
- 5 नीतिधर्म्म धनुर्वेदाध्यात्मसमयमीमांसया अविदित-  
दिनक्षपाक्षणः देवब्राह्मण-
- 6 गुरुसाधुविद्वत्पूजानिरतः पल्लवेन्द्राभिषिक्तः कदम्बानां महाराजः विष्णु-  
विक्रमवि-

1. After the text published in *Kannada Prabha* (Daily) of 7.8.1983 and in *Corp.Kadamba Ins.*, No.36, pp.132 ff.

## Second Plate : Second Side

- 7 ज्ञानसमगुणः श्रीविष्णुवर्म्मसार्वभौमः स्वराज्यनवमे संवत्सरे  
श्रावणपौर्णमास्यां तिथौ
- 8 सेन्द्रकविषये आसन्द्यालूरे देवातिदेवपरमार्हतामायतनस्य पूजार्थं  
स्वपुण्यकु-
- 9 लाभिवृद्धयर्थं आसन्दीतटाकस्योत्तरपाल्याः अधस्तात् राजमानेन  
षष्णिवर्त्तनमात्रम्

## Third Plate

- 10 क्षेत्रं दत्तवानिति (॥\*) उक्तञ्च (॥\*) बहुभिर्वसुधा भुक्ता  
राजभिस्सगरादिभिः (॥\*) यस्य यस्य
- 11 यदा भूमिः<sup>1</sup> तस्य तस्य तदा फले(लम् ) (॥\*) स्वदत्तां परदत्तां वा यो  
हरेत वसुन्धरां(राम् )
- 12 षष्टिवर्षसहस्राणि नरके पच्यते तु स (॥॥३॥\*) इति ॥

## Abstract

Registers the gift, made by king *Viṣṇuvarman*, of six *nivartanas* of land situated near the lake *Āsandī* in *Āsandyālūra* in *Sēndraka-viṣaya*. The gift was for the worship in the Jaina temple (*Arhat-āyatana*). The king is described as the eldest son of *Aśvamēdhayājīn Kṛṣṇavarma-dharmma-mahārāja* and of the daughter of a *Kaikēya* king. The record is dated in the *ninth* regnal year, *Śrāvaṇa*, *Paurṇamāsī*.

1. *Sandhi* has not been observed here.

## No.35 : Plate XXXV

## Mūḍigere Plates of Siṃhavarman, Year 5

- Provenance:** Mūḍigere, Tarikere Taluk, Chikmagaḷur district, Karnataka State.
- Reference:** B.R.Gopal : *Corp.Kad.Ins.*, pp.139 ff.; G.S. Gai, *Ep.Ind.*, Vol.XLII, pp.187 ff. & Plates.
- Language:** Sanskrit.
- Metre:** Verse 1 : Āryā; Verses 2 and 3; *Anuṣṭubh*.
- Script:** Southern, Box-headed.
- Date:** Regnal year 5, Pauṣa, 10 (*daśamī*). In characters of 5th-6th cent. A.D.

Text<sup>1</sup>

## First Plate

- 1 ओ<sup>२</sup> स्वस्ति ॥ विभवामलजलशीतलनियतच्छायाप्रमोदभागविभागी (।\*)
- 2 जयति जयैकस्थानन्निभुवनसकलातपत्रमिह सद्धर्मः ॥ (।।।\*)
- 3 विजयबे(वै)जयन्तीवनितायाः साष्टादशकराज्यविभक्ताङ्गायाः

## Second Plate : First Side

- 4 हृदयगोचरोचितस्वामित्वसुभगस्य कदम्बानां श्रीकृष्णवर्म्म-  
धर्ममहा-
- 5 राजस्य मानव्यसगोत्रस्य अश्वमेधयज्ञशोमयप्रतिकृतेः प्रियनप्ता
- 6 वसुमतीवधूमण्डनकुतूहलोद्भूतविष्णोः विष्णुवर्म्मसार्वभौमस्य

## Second Plate : Second Side

- 7 प्रियतनयः रामेय<sup>१</sup>वंशहिमवत्प्रसूतजगन्मातृगङ्गागर्भहृदाधिशयनदिग्गजेन्द्रः
- 8 यस्य प्रसादमुपजीवन्ति प्रजा साक्षात्कृतनाभागा प्रतापोपि यस्य पराक्र-
- 9 मरसज्ञतया रिपुनृपतियुवतीनां वदनकमलप्रसादसातत्यहारी

## Third Plate : First Side

- 10 त्यागोदयो मित्रातिर्थजनेच्छाकुमुदषण्डमण्डनपिण्डचन्द्रोदयः  
अनेकशास्त्रार्थमीमां-
- 11 सावदाताम(लम\*)तिरदितिसुतगभस्तिविस्तारसमाहारजनित-  
तपनीयाचलशिखरमे-
- 12 चकविलम्बिनीमूर्त्तिच्छाया यमनुवर्त्तते पर्जन्यः यश्च धर्मार्थकामप्रत्यादेशः

## Third Plate : Second Side

- 13 मौ(वा)सवाभिषिक्तस्तदनु सर्वसेनमहाराजेन मूर्द्धाभिषेकेनाभ्यर्चितः  
ततस्स्वराज्यपञ्च-
- 14 मे संवत्सरे पौषे मासे तिथौ दशम्याम् स श्रीमान् कदम्बानाम्महाराजः  
सिंह-
- 15 वर्म्म भगवतामर्हतामायतनस्य पूजार्थम् सिन्दवविषये आसन्द्यालूरे

## Fourth Plate

- 16 आसन्दीतटाकस्य दक्षिणपाल्याः अधस्तात् राजमानेन पञ्चनिवर्त्तनमात्रं  
क्षेत्रन्दत्तवान्
- 17 सर्वपरिहार्यमिति ॥ उक्तञ्च ॥ बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः  
(।\*) यस्य
- 18 यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ (2।।\*)  
स्वदत्ताम्परदत्तांवा यो हरेत वसु-
- 19 न्धराम् (।\*) षष्टिवर्षसहस्राणि नरके पच्यते तु स (ः।।\*) इति ॥

## Abstract

Registers the gift, made by the king *Siṃhavarman*, of five *nivartanas* of land below the lake called *Āsandī* in *Āsandyālūra*

1. This seems to be a mistake for कैकेय.

1. From the impressions supplied by the Director of Epigraphy. The text published in *Kannada Prabha* (Daily) of 7.8.1983 and in *Corp.Kadamba Ins.*, pp.139 ff. contains many mistakes; see also *Ep.Ind.*, Vol.XLII., pp.187 ff.
2. Expressed by a symbol in the left margin of the plate.



situated in *Sindaka-viṣaya* i.e. *Sēndraka-viṣaya*. The gift was for worship in the Jaina temple (*Arhantām=āyatana*). The king is described as the grandson of *Kṛṣṇavarman* I, the performer of horse-sacrifice (*Aśvamēdha-yajña-yaśōmaya-pratikṛti*) and as the son of *Viṣṇuvarman* and also as anointed by (god) *Vāsava* and by a king called *Sarvasēna-mahārāja*. He is also described as born to a mother belonging to the *Kaikēya* family.

The record is dated in the *fifth regnal year, Pauṣa, tenth day*.

### No.36 : Plate XXXVI

#### Śivalī Plates of Kṛṣṇavarman II : Year 7

<b>Provenance:</b>	Śivalī, Shikaripur Taluk, Shimoga District, Karnataka State.
<b>Reference:</b>	M.S. Nagaraja Rao and K.V.Ramesh : <i>Copper Plate Inscriptions from Karnataka-Recent Discoveries</i> (1985), pp.1-4 and plates.
<b>Language:</b>	Sanskrit.
<b>Metre:</b>	Verses 1 and 2 <i>Anuṣṭubh</i> .
<b>Script:</b>	Southern characters.
<b>Date:</b>	Regnal year 7, First half of the 6th cent. A.D.

#### Text<sup>1</sup>

##### First Plate

- 1 स्वस्ति (।\*) श्रीविजयवैजयन्त्यां स्वामिमहासेनमातृगणा-
- 2 नुध्याताभिषिक्तानां मानव्यसगोत्राणां हारितीपुत्राणां प्रतिकृ-
- 3 तस्वाध्यायचर्चापारगाणां अश्वमेधावभृथस्नानप-
- 4 विवीकृतान्वयानां धर्मप्रतिबिंबानां स्वयशः प्रसरधवलित-
- 5 नेकगिरिनितंबानां आश्रितजनांबानां कदंबानां विमलकु-

##### Second Plate : First Side

- 6 लनभोमण्डलतलोदितसहस्रकिरणः अनेकजन्मान्तरो-
- 7 पात्तविपुलपुण्यस्कन्धः परमभागवतः श्रीकृ-
- 8 णवर्म्मधर्ममहाराजः आत्मनः प्रवर्द्धमानराज्ये(ज्य)विज-
- 9 यसंवत्सर(रे) सप्तमे कार्तिकपौर्णमास्याम् अस्मै ब्राह्मा(ह्य)णाय
- 10 औपमन्यवसगोत्राय रतिस्वामिने

1. After the text published in C.P. Inscriptions from *Karnataka- Recent Discoveries*, p.3-4.

## Second Plate : Second Side

- 11 ऋग्वेदये(य) जुर्वेदसामवेदपारगाय श्रुतये(य) ज्ञवि-  
 12 द्याय षट्कर्म्मनिरताय यमनियमस्वाध्यायपराय बन्द-  
 13 निके ग्रामे पूर्वदिग्भागे माहेश्वरिक्षेत्रसीमान्तरुहित<sup>1</sup>दक्षिणपा-  
 14 श्वे सान्ततटाके अधोभागप्रसृतजलप्रवाहिनिडुवो<sup>2</sup>नामा(म) धे-  
 15 यक्षेत्रं कार्पटेश्वरमानेन षण्णिवर्त्तनं सहिरण्यं  
 16 सोदकं संप्रदत्तवान् (।\*) तस्यैव ग्रामद-

Text<sup>3</sup>

## Third Plate

- 17 क्षिणदिग्भागे गृहनिवेशञ्च (।\*) एतदवा(व) धार्य्य यो(ऽ\*) स्मत्कुलाभ्यन्त-  
 18 रगतो(ऽ\*)न्यो वा रागद्वेषलोभमोहादिभिरभिभूतो हिंस्यात् स पञ्चमहा-  
 19 पातकोपपातकसंयुक्तो भवति (।\*) यो(ऽ\*)भिपालयिता स तत्पुण्यफल-  
 20 भाग्भवति (।\*) उक्तञ्च (।\*) बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः (।\*)  
 यस्य यस्य यदा भू-  
 21 मि (:\*)<sup>3</sup> तस्य तस्य तदा फलम् (।।।।\*) स्वदत्तां परदत्तां वा (वा) यो  
 हरेत वसुन्धरां(राम्) (।) षष्टिवर्षस-  
 22 हस्राणि नरके पच्यते तु सः (।।।।\*)

## Abstract

Records that the king *Kṛṣṇavarman* II made a grant of six *nivartanas* of land called *Niḍuvoḷ* and measured by the rod named *Kārppaṭēśvara*.<sup>1</sup> This land was situated to the east of the *Bandanike* village and adjoining the land called *Māhēśvarikṣētra*. It was irrigated by the waters below the tank called *Sānta* situated to the left. The donee was a *Brāhmaṇa* called *Ravisvāmin* belonging to *Aupamanyava-gōtra*, who was well-versed in the three Vedas, viz. *Ṛg-vēda*, *Yajur-vēda* and *Sāma-vēda*. The donee also received the gift of a house situated to the south of the same village.

The epigraph is dated the *seventh regnal year of the king*, the *full-moon day of the month of Kārttika*.

1. Read सीमान्तरहित  
 2. Kannaḍa | is used here.  
 3. Sandhi has not been observed here.

1. In the Kuṇṭagani plates of Ravivarman (No.18), the land granted is also called *Kārppaṭēśvara* and the present grant makes it clear that it was a measure named after the deity called *Kārppaṭēśvara*.



## No.37 : Plate XXXVII

## Bannahalli Plates of Kṛṣṇavarman II, Year 7

- Provenance:** Bannahalli, Chikmagalur Taluk and District, Karnataka State.
- Reference:** F.Kielhorn : *Ep.Ind.* Vol.VI, pp.18 ff. and Plates.
- Language:** Sanskrit.
- Metre:** Verses 1-5 *Anuṣṭubh*.
- Script:** Southern.
- Date:** Regnal year 7, Kārttika śu.5, Jyēṣṭhā-nakṣatra. In characters of the 6th cent. A.D.

Text<sup>1</sup>

## First Plate

- 1 सिद्धम्<sup>2</sup> (11\*) स्वस्ति ॥ जयत्युद्रिक्तदैत्येन्द्रबलवीर्यविमर्दनः (1\*)
- 2 जगत्प्रवृत्तिसंहारसृष्टिमायाधरो हरिः (11111\*)
- 3 स्वामिमहासेनमातृगणानुध्याताभिषिक्तानां मानव्य-
- 4 सगोत्राणां हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्चापाराणां

## Second Plate : First Side

- 5 श्रीकदम्बानां कृष्णवर्मधर्ममहाराजस्य अश्वमेधयज्ञिनः
- 6 अनेकसमरसंकटोपलब्धविजयकीर्तः विद्याविनीतस्य
- 7 कैकेयसुतायामुत्पन्नेन श्रीविष्णुवर्मधर्ममहाराजेन
- 8 गन्धर्वहस्तिशिक्षाधनुर्वेदेषु वत्सराजेन्द्रार्जुनसमेन

## Second Plate : Second Side

- 9 शब्दार्थन्यायविदुषोत्पादितस्य पुत्र (ः\*) श्रीसिंहवर्मा कदम्बानां

1. From the plates in *Ep.Ind.*, Vol.VI.

2. Expressed by a symbol.

- 10 महाराजा(जो) विक्रान्तो(ऽ\*)नेकविद्याविशारदस्तस्य सूनुना श्रीकृष्णवर्म-
- 11 महाराजेन स्ववीर्यबलपराक्रमोपार्जितराज्यश्रिया
- 12 परमब्रह्मण्येन सम्यक्प्रजापालनदक्षेण क्षीणलोभेन
- 13 वर्द्धमानविजयराज्यसंवत्सरे सप्तमे कार्तिकमासे

## Third Plate : First Side

- 14 आपूर्यमाणपक्षे पञ्चम्यां ज्येष्ठानक्षत्रे कौशिकसगोत्राय
- 15 वेदपारगाय षट्कर्मनिरताय आहिताग्नये विष्णुशर्मनाम-
- 16 धेयाय आत्मनिश्रेयसार्थं वळ्ळाविविषये कोळनल्लूर-
- 17 नामग्रामो दत्तः सपानीयपातः(तं) सर्वपरिहारः (1\*) तुठियल्लगोत्र-
- 18 प्रवरेण समयाचारसम्पन्नेन स्वकर्मानुष्ठानतत्परेण

## Third Plate : Second Side

- 19 राजपूजितेन गोसहस्रप्रदात्रा हरिदत्तश्रेष्ठिना उपदेशः
- 20 कृतः (11\*) अत्र मनुगीता श्लोका भवन्ति ॥  
बहुभिर्व्वसुधा भुक्ता
- 21 राजभिस्सगरादिभिः (1\*) यस्य यस्य यदा भूमि(ः\*)<sup>1</sup>  
तस्य तस्य
- 22 तदा फलं(लम्) ॥ (211\*) स्वं दातुं सुमहच्छक्यं दुःखमन्यार्थपालनम्  
(1\*)
- 23 दानं वा पालनं वेति दानाच्छ्रेयो(ऽ\*)नुपालनम् (1131\*)

## Fourth Plate

- 24 स्वदत्तां परदत्तां वा यो हरेत वसुधरां(राम्) (1\*) षष्टि वर्षसहस्राणि
- 25 घोरे तमसि पच्यते (11411\*) अब्दिर्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितं(तम्)  
(1\*)
- 26 एतानि न निवर्तन्ते पूर्वराजकृतानि च ॥ (511\*)  
यो(ऽ\*)स्य लोभान्मोहाद्वा-
- 27 भिहर्त(र्त्ता) स पञ्चमहापातकसंयुक्तो भवति (11\*) स्वस्त्यस्तु  
गोब्राह्मणेभ्यः (11\*)

1. Sandhi has not been observed here.

## Abstract

The inscription records the grant of the village *Kōḷanallūra* in the *Vallāvi-viṣaya* to a Brāhmaṇa of the *Kauśika-gōtra*, named *Viṣṇuśarman*, by the Kadamba king *Mahārāja Kṛṣṇavarman II*, the son of the *Mahārāja Simhavarman*, who was the son of *Viṣṇuvarman*, who was the son of the *Dharmamahārāja Kṛṣṇavarman I* by a daughter of *Kaikēya* family.. The date of the grant was the *fifth tithi* when the *Nakṣatra* was *Jyēṣṭhā* in the *waxing half of the month Kārttika*, in the *seventh year of the king's reign*. It further adds that the king was advised to make this donation by the *Śrēṣṭhin Haridatta* of the *Tuṭhiyalla-gōtra*.

## No.38 : Plate XXXVIII

## Kīrukuppuṭūra Grant of Kṛṣṇavarman II, Year 15

<b>Provenance:</b>	Akki-Ālūr, Hangal Taluk, Dharwar District, Karnataka State.
<b>Reference:</b>	<i>Karnataka Inscriptions</i> , Vol.II, pp.2 ff. and plates.
<b>Language:</b>	Sanskrit.
<b>Metre:</b>	Verses 1-4 <i>Anuṣṭubh</i> .
<b>Script:</b>	Southern.
<b>Date:</b>	Regnal year 15. In characters of the 6th cent. A.D.

Text<sup>1</sup>

## First Plate

- 1 सिद्धम्<sup>२</sup> (।\*) स्वस्ति (।\*) श्रीविजयवैजयन्त्यां स्वामि-  
महासेनमातृगणानुध्याताभिषिक्तानां
- 2 म(मा)नव्यसगोत्रा(णां) हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्चा-  
पाराणाम्
- 3 आश्रितजनाम्बानां कदम्बानां श्रीकृष्णवर्म्मधर्म्ममहाराजः परम-
- 4 ब्रह्मण्यः नयविनयविशारदः अनेकसंग्रामविजयी नित्य दानोद्यतह-
- 5 स्तः अनेकजन्मान्तरोपार्जितविपुलविशिष्टपुण्यस्कन्धः सर्व जीवबन्धुः

## Second Plate : First Side

- 6 प्रतापमात्रप्रणतान्यसामन्तः अश्वमेधयाजिनः प्रपौत्रः श्रीदोष-
- 7 राशिरागांकितः आत्मनः विजयसंवत्सरे पंचदशे श्रीवर्षवर्द्धमाने
- 8 कौण्डिन्यसगोत्राय वेदवेदाङ्गपारगाय स्वकर्मनिरताय शान्ताय
- 9 श्रुतिस्मृत्युदितसाध्वाचारसंय्य(य)मसंय्य(य)ताय निस्तार कसमर्थाय

1. From the Plates in *Karnāṭaka Inscriptions*, Vol.II.  
2. Expressed by a symbol.



10 स्वामिशर्मणे पंक्तिपुरविषये कि०<sup>१</sup>कुप्पुटूरग्राम(म्)

### Second Plate : Second Side

- 11 श्रीरविवर्मणा प्रियपुत्रेण विज्ञापिते(तः) सोदकं सदक्षिणं ससर्वपरि-  
 12 हारं दत्तवान् (।\*) यश्चाभिरक्षति स पुण्यफलभागभवति यश्चापहर्ता पञ्च-  
 13 महापातक(सं)युक्तो भवति (।।\*) उक्तञ्च मानवे धर्मशास्त्रे ॥ बहुभि -  
 14 ब्वसू(सु)धा भुक्त(।) राजभिस्सगरादिभिः (।\*) यस्य यस्य यदा भूमिः<sup>३</sup>  
 तस्य  
 15 तस्य तदा फलं(लम्) (।।।।\*) स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् (।\*)

### Third Plate

- 16 षष्टिवर्षसहस्राणि नरके पच्यते तु सः (।।२।।\*)  
 स्वन्दातुं सुमहच्छक्यं  
 17 दुःखन्तस्यानुपालनं(नम्) (।\*) दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम्  
 (।।३।।\*)  
 18 यथोक्तैः पञ्चभिर्घोरैः महापातकवह्निभिः (।\*)  
 निर्द्गधा नरकं  
 19 यान्ति ब्रह्मदेयापहारिणः (।।४।।\*) गोब्राह्मणेभ्यः शिवमस्तु ॥ इति ॥

### Abstract

The Kadamba king *Kṛṣṇavarman* II, who was the great grandson of the *Aśvamedhayājīn* and who bore the epithet *Dōṣarāśirāga*, granted the village *Kiṛukuppuṭūra* in *Paṁkti-pura-viṣaya* at the request of his dear son *Ravivarman*, to one *Svāmiśarman* of the *Kauṇḍinya-gōtra*, in his 15th regnal year.

1. Panchamukhi wrongly reads as पान्तिपुर.  
 2. This is Dravidian *ru*.  
 3. *Sandhi* has not been observed here.

### No.39 : Plate XXXIX

### Sirsi Plates of Kṛṣṇavarman II, Year 19

- Provenance:** Ajjibāl, Sirsi Taluk, North Kanara District, Karnataka State.  
**Reference:** V.S.Sukthankar : *Ep.Ind.*, Vol.XVI, pp.268 ff.  
**Language:** Sanskrit.  
**Metre:** Verses 1-2 *Anuṣṭubh*.  
**Script:** Southern, Box-headed.  
**Date:** Regnal year 19, Kārttika, Fullmoon day. In characters of the 6th cent. A.D.

### Text<sup>1</sup>

#### First Plate

- 1 (सिद्धम्)<sup>२</sup> स्वस्ति (।।\*) विजयवैजयन्त्यां स्वामि महासेनमा<sup>३</sup>तृग-  
 2 णानुध्या(ता\*)ना(म\*)श्वमेधाभिषिक्तानां मानव्यसगोत्राण(णां)  
 3 हारितीपुत्राणा(णां) प्रतिकृतस्वाध्यायचर्चापाराणा(णां)  
 4 आश्रितजनान्माना(नां) कदम्बाना(नां) श्रीकृष्णवर्मधर्ममहा-

#### Second Plate : First Side

- 5 राज(ः\*) अनेकजन्मा(न्त)रोपा(र्जि)तविपुलपुण्यस्कन्ध(ः\*) बहुसमर-  
 6 विजयसमधिगतयशोराज(ज्य)श्री(ः\*) आत्मनःप्रवर्द्धमानविज-  
 7 यसंवत्सरे एकू(को)नविंशे कार्तिकपौर्णमास्या(स्यां) वारा-  
 8 हिसगोत्राय ऋग्वेदप(पा)रगाय यमनियम-

#### Second Plate : Second Side

- 9 पराय सोमस्वामिने सोमयाजिने कर्व्वन्नाङ्गविषये

1. From the plates in *Ep.Ind.*, Vol.XVI.  
 2. There are faint traces of this word.  
 3. The length of मा is added at the top of the अक्षर.

- 10 गिरिगडग्रामे कमकपल्लिं सर्व्वपरिहारं समु<sup>१</sup> कावं  
 11 सहिरण्यं स्वमातृपितृपुण्यार्थ उदकपूर्व्वं दत्तवान् (11\*)  
 12 यो(ऽ\*)स्याभिरक्षिता स पुण्यफलभागभवति (1\*) यश्चाप-

### Third Plate

- 13 हर्ता स पञ्चमहापातकसंयुक्तो भवति (11\*) उक्तञ्च (1\*) बहुभि (ः\*)  
 14 वसुधा भुक्ता राजभि(ः\*) सगरादिभि (ः\*) यस्य यस्य तदा भू-  
 15 मि (ः\*) तस्य तस्य तदा फल(म् \*1111) स्वदत्ता(त्तां) परदत्ता (त्तां) वा  
 यो हरेत  
 16 वसुन्धरा(म् 1\*) षष्टि(ष्टिं) वर्षसहस्राणि विष्टाय(यां) जायते  
 क्रि(कृ)मिः (11211)

### Abstract

Registers the grant of *Kamakapalli* in the *Girigaḍa* village of the *Karvannāṅga* district to a Brahmana of the *Vārāhī-gōtra*, named *Sōmasvāmin*, who was a student of the *Ṛg-vēda*, and a performer of the *Sōma* sacrifices. The donor was the *Mahārāja Kṛṣṇavarman* of the *Kadamba* family and the gift was made during the *nineteenth year of his reign, on the full-moon day in the month of Kārttika*.

1. This is Dravidian *ḷa* and H.Krishna Sastri has rightly suggested that the word indicates a source of village income.

### No.40 : Plate XL

### Śivaḷli Plates of Kṛṣṇavarman II, Year 22

- Provenance:** Śivaḷli, Shikaripur Taluk, Shimoga District, Karnataka State.  
**Reference:** M.S.Nagaraja Rao and K.V. Ramesh *Copper Plate Inscriptions from Karnataka : Recent Discoveries*, p.6-7.  
**Language:** Sanskrit.  
**Metre:** Verses 1-3 Anuṣṭubh.  
**Script:** Southern characters.  
**Date:** Regnal year 22. First half of the 6th cent. A.D.

### Text<sup>1</sup>

#### First Plate

- 1 स्वस्ति ॥ जयत्यजय्यमाहात्म्यम् वपुर्व्वरदमाभ्यु(गम्) (1\*)  
 2 वामनच्छधना गूढबलम् बलिदमच्युतम् (111\*11)  
 3 श्रीविजयवैजयन्त्यां स्वामिमहासेनमातृगणानुध्या-  
 4 ताभिषिक्तानां मानव्यसगोत्राणां हारितीपुत्राणां प्रतिकृत-

#### Second Plate : First Side

- 5 स्वाद्ध्यायचर्चापाराणाम् अश्वमेधावभृथस्नानपवित्रितान्वयानां  
 6 संश्रितजनाम्बानां कदम्बानां स्वकुलपरम्परायातनीतिपौ-  
 7 रुषद्वयनी(नि)योगकौशल(ः\*) स्वदैवसम्पत्समनुरञ्जितराजल-  
 8 क्ष्मीप्रणयघनालिङ्गनप्ररूढकल्पतरूदरीभूतपूतपुण्य-  
 9 मूर्तिः श्रीमत्कदम्बराजतनयस्य प्रशितपराक्रमप्रवृत्तक-

1. After the text published in *C.P.Ins. of Karnataka, Recent Discoveries*, pp.4-7.



## Second Plate : Second Side

- 10 मर्मणः श्रीसिंहवर्मणः पुत्रः शक्तित्रयोपायचतुष्टयप्र-  
 11 तीतषाङ्गुण्यप्रणिधिविधिविशेषितां व्यपेतविषमद्विषत्-  
 12 कण्टकां राज्यश्रियमनुभवत्स्वराज्यालम्बविजयसंवत्सरे द्वा-  
 13 विंशे विशुद्धपितृमातृवंशशाय काश्यपसगोत्राय वेदवेदांग-  
 14 विदुषे ब्राह्मणाय शंकरस्वामिने वन्दनिकेग्राम महाप्रद्वारदक्षि-

## Third Plate

- 15 णस्यान्दिशि नाया<sup>१</sup>यास्तीरे उदीचिषङ्गविंशत्यरत्निमात्रं गृहस्थानन्त-  
 16 दक्षिणा(ण)दिशि तन्नदि(दी)दक्षिणा(ण)कूले परिस्थलिञ्च  
 कारुकविंशतेष्ण(ष्)ङ्भागं च  
 17 सोदकं सहिरष्यं(ण्य)न्द(त्त\*)वानकृष्णकर्मा श्रीकृष्णवर्मा ॥ बहुभिर्व्व-  
 18 सुधा भुक्ता राजभिस्सगरादिभिः (। \*) यस्य यस्य यदा भूमिस्तस्य तस्य  
 19 तदा फलम् (॥२॥\*) स्वन्दान्तुं सुगहच्छक्यं दुः(\*)खमन्यार्थपालनम् (।\*)  
 (दानं वा) पा-  
 20 लनं वेति दानाच्छ्रेयोनुपालनम् (॥३॥\*) स्वस्ति भु(भू)तेभ्यः ॥

## Abstract

The epigraph registers the grant, made by king *Kṛṣṇavarman II*, of a house-site measuring twenty-six *aratni-mātras* (cubits) situated on the bank of the river called *Nāyāru* which was to the south of the main gate (*mahā-dvāra*) of the village *Vandanikke* and also a house and one-sixth of the tax-income. The donee was the *Brāhmaṇa* named *Śaṅkarasvāmin* belonging to the *Kāśyapa-gōtra* and well-versed in the *Vēdāṅgas*.

The record is dated in the *twenty-second regnal year of the king*.

1. The Kannaḍa *ru* is used here.

## No.41 : Plate XLI

## Beṇṇūr Plates of Kṛṣṇavarman II

- Provenance:** Beṇṇūr, Belur Taluk, Hassan District, Karnataka State.  
**Reference:** B.L.Rice : *Ep.Car.*, Vol.V, Belur 245 (Supplement).  
**Language:** Sanskrit.  
**Metre:** Verses 1-5 *Anuṣṭubh*.  
**Script:** Southern.  
**Date:** Circa 420 A.D. In characters of the 6th cent. A.D.

Text<sup>1</sup>

## First Plate

- 1 स्वस्ति ॥ जितं भगवता (।\*) यथा युधिष्ठिरस्येव शालायां यस्य सन्ततम् (।\*)  
 2 ब्राह्मणानां सहस्राणि समश्नन्ति यथासुखं(खम्) ॥ (॥१॥\*) स राजा  
 3 राजराजस्य प्रन(ण)प्ता कृष्णवर्मणः (।\*) पौत्रः श्रीविष्णु-  
 4 दासस्य पुत्रः श्रीसिंहवर्मणः (॥२॥\*) शश्वद्ब्रह्मोत्तरं कुर्वन् प्र-  
 5 जाश्च परिपालयन् (।\*) महीवितिहेतामित्रः<sup>२</sup> कृष्णो जयतु कृष्ण-

## Second Plate : First Side

- ६ वत् ॥ (३॥१\*) स्वामिमहासेनमातृगणानुध्याताभिषिक्तानां मानव्य-  
 ७ सगोत्राणां हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्चापाराणां  
 ८ अश्वमेधावभृथस्नानपवित्रीकृतात्मनां कदम्बानां  
 ९ पञ्चमो लोकपालः श्रीमद्धर्ममहाराजः विजयशिव-

1. From the plates in *Ep.Carn.*, Vol.V.  
 2. Read महीविनिहतामित्रः.

10 कृष्णवर्म(र्मा) वैजयन्तीविजययात्रामभिप्रस्थितः

### Second Plate : Second Side

- 11 इज्जुण<sup>१</sup>ग्रामबृहद्देवकुलमहादेवस्य पुरस्तात् पौषशु-  
 12 ऋप्रतिपदि यथान्यायेन सत्यतपस्वाध्याय<sup>२</sup>विशिष्टाय  
 13 छन्दोगपारगाय यज्ञविदे ब्रह्मयज्ञपरायणाय  
 14 पैंगाय हारि(री)तसगोत्राय भवस्वामिने सेन्द्रकविषया-  
 15 न्तर्गत पल्मेडिग्रामे राजभागदशबन्धं तथैव षण्णवर्त्त<sup>३</sup>

### Third Plate

- 16 नं च प्रदत्तवान् (।\*) यस्तदपहर्त्ता स पञ्चमहापातक-  
 17 संयुक्तो भवति (।\*) उक्तञ्च ॥ स्वदत्तां परदत्तां वा यो हरेत्  
 18 वसुन्धराम् (।\*) षष्टिं वर्षसहस्राणि नरकेषु विपच्यते (॥१८॥\*)  
 19 श्रीदोषराशिवर्मात्मा धर्मेण पृथिवीञ्चिरम् (।\*) सिंहासनव-  
 20 रासीनः सुखेनैवाभिरक्षतु ॥ (५॥\*) नमो विष्णवे ॥

### Abstract

The epigraph records a gift of land of the six *nivartanas* in the village *Palmaḍi*, situated in the *Sēndraka-viṣaya* to a Brāhmaṇa named *Bhavasvāmin*, a *Paiṅga* of the *Hārīta-gōtra*, well-versed in the *Chandōga*, learned in sacrifice and student of the *Vēdas*, by *Kadamba* king *Vijaya-Śiva-Kṛṣṇavarman*, setting out on an expedition of *Vaijayanti*.

The king has been described here as the great grandson of *Kṛṣṇavarman*, grandson of *Viṣṇudāsa*, and son of *Siṃhavarman*.

1. Read इज्जुण.  
 2. Read तपस्स्वाध्याय.  
 3. Read षण्णवर्त्तनं.

### No.42 : Plate XLII

### Tagarē Plates of Bhōgivarman

- Provenance:** Tagarē, Belur Taluk, Hassan District, Karnataka State.  
**Reference:** R.Narasimhachar, *M.A.R.*, 1918, p.35.  
**Language:** Sanskrit.  
**Metre:** Verses 1-4 *Anuṣṭubh*.  
**Script:** Southern alphabet.  
**Date:** Undated. In characters of 6th cent. A.D.

### Text<sup>1</sup>

### First Plate

- 1 स्वस्ति ॥  
 2 जयत्यम्बुजगेहाय(याः) पतिर्विष्णुस्सनातत(नः)(।\*) वराहरूपेण धरामोद-  
 3 धारा(र)युगक्षये (॥ १॥\*) तदनु स्वामिमहासेनमातृगणानुध्या-  
 (ता\*)भिषिक्तानाम्  
 4 अश्वमेधावभृत(थ)स्ता(स्ना)नपवित्रीकृतान्वयानां हार(रि)तीपुत्राणां  
 प्रतिकृत-  
 5 स्वध्यायचर्चाबाराणा<sup>२</sup> मानव्यसगोत्राणां सर्व्वप्रज्ञाम्बानाम् कदम्बानां सक-

### Second Plate : First Side

- 6 लमहीपो(प)सेव्यानां अन्वयाम्बरभास्करस्य श्रीमत्कृष्णवर्म महाराजस्य  
 7 पुत्रस्य(।\*)जवर्मणः प्रियतनयः स्वबाहुबलार्जितः(त)विपुलराज्यः प्रण-  
 8 तरिपुमण्डलः रिपुजयोपलब्धः(ब्ध)विविधविस्तीर्णभोगः  
 श्रीमद्भोगिवर्ममहाराजः  
 9 स्वपुत्रेण विष्णुवर्मणा विज्ञापितः काश्यपगोत्रायः(य) षट्कर्मनिरतायः(य)  
 विशिष्टायः(य)

1. From the photograph and after the text published in *M.A.R.*, 1918.  
 2. Read चर्चापारगणां.



## Second Plate : Second Side

- 10 भूतशर्मणे तगरेविषये तगरेमहाग्रामस्य चतुर्व्व(र्व्वि)शतपल्यां एकाम्  
किरु-
- 11 कूडल्लर्ना(ना)मधेयम् पल्ली अद्भिर् प्रादान् य इमान्(मां) रक्षति  
सो(ऽ\*)स्व(श्च)मेधफलम् आप्रोतिः(ति)
- 12 य इमां हरति स पञ्चमहापातको भवति (।\*) अत्र मनुगीतम् (।\*)
- 13 व(ब)हुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः(।\*) यस्य यस्य त(य)दा भूमि  
त(स्त)स्य तस्य तदा फलम् (।।2।।\*)

## Third Plate

- 14 स्वं दातुं सुमहत्छ(च्छ)क्यं दुःखम् अन्यार्थपालनं(नम्।) दानं वा पालनं  
वेति दानात्छे(च्छे)योनुपालनं(नम् ) (।।3।।\*)
- 15 स्वदत्तां परदत्तां वा यो हरेत वसुन्धरा(राम्) (।\*) षष्टि वर्षसहस्राणि  
नरके परिपच्यते (।।4।।\*)
- 16 ३कि० कूडलूर मूवत्ता एरडु सर्व्वपरिहारं ओं तगरेय पेर्गे० या मोदल्गे-
- 17 रे मूवत्ता एरडु सर्व्वपरिहारं वडगयोरिमने भाणं भूमिदानं कोट्टं...
- 18 इदान् कादोङ्गे
- 19 किव्वतिवूरळ् विण्णर्गे कोट्टो पेरियडिगळ् किरुकूडलूरं केरेय के० गु
- 20 समभाग शक्षिमणिय भळ्ळा वियम अमूल

## Abstract

The record begins with a verse in praise of the Boar incarnation of Viṣṇu and registers the gift of village *Kiṛukūḍalūr*, one of the 24 villages belonging to the great village *Tagarē* in *Tagarē District* to a Brāhmaṇa renowned as Bhūtaśarman of the Kaśyapa-gōtra, by the king *Bhōgivarman-Mahārāja* at the request of his son *Viṣṇuvarman*.

*Bhōgivarman* is said to be the son of *Ajavarman* and grandson of *Kṛṣṇavarman*.

1. Read किरुकूडलूनामधेयां पल्लीमद्भिः प्रादात् ।
2. Lines 16 to 20, in faulty Kannaḍa language, have been apparently added to the original grant at a later date and hence do not form part of the genuine record.
3. This is Dravidian *ru*.
4. This is Dravidian *re*.
5. This is Dravidian *la*.
6. This line is added between lines 14 and 15 of the original grant.

At the end there is a Kannaḍa passage which adds that the village was granted with exemption from the 32 imposts and seems to mention the additional grant of a house in the northern street. This portion in Kannaḍa has been added later on and apparently does not form a part of the original grant.

## No. 43 : Plate XLIII

## Taḍagaṇi Inscription of Madhuvarman

**Provenance:** Taḍagaṇi, Shikaripur Taluk, Shimoga District, Karnataka State.  
**Reference:** L.Rice, *Ep.Carn.*, Vol.VIII Sk.66.  
**Language:** Sanskrit.  
**Metre:** Verse 1 *Anuṣṭubh*.  
**Script:** Southern Characters.  
**Date:** In characters of about the 6th cent. A.D.

Text<sup>1</sup>

- 1 स्वस्ति (॥\*) स्वामिमहासेन मा(तृगणा) -
- 2 नुध्याताभिषिक्तानां मानव्यसगो(त्राणाम्)
- 3 हारितीपुत्राणां कदंबानां...
- 4 श्रीमधुवर्मा सतोमहिलग्राम...
- 5 तटाकस्य पेर्ग<sup>२</sup>न्या राजमा...
- 6 वर्त्तनिः केतकपादे एकवर्त्तनि द्वादशः
- 7 गौतमगोत्राय नारायणशर्मणे वेदद...
- 8 उदकपूर्वं दत्तवान् निष्कीर्त्ति... सेंगु
- 9 श्रोता ॥ उक्तञ्च ॥ स्वदत्तां परदत्तां वा यो (हरे) -
- 10 त वसुन्धरां(राम्) (॥\*) षष्टिवर्षसहस्राणि विष्ठा-
- 11 (यां) जायते क्रिमिः (॥१॥\*)
- 12 काश्यपगोत्रेण श्रीसोम

## Abstract

Registers the grant, made by the Kadamba king *Madhuvarman*, of some lands situated in the village *Satōmahila* to *Nārayaṇaśarman* of *Gautama-gōtra*.

1. From the photograph and after the text in *Ep.Carn.*, Vol.VIII.  
 2. This is Dravidian *ḷa*.

## No.44 : Plate XLIV

## Koṇṇūr Rock Inscription of Dāmōdara

**Provenance:** Koṇṇūr, Gokak Taluk, Belgaum District, Karnataka State.  
**Reference:** Fleet : *Ind.Ant.*, Vol.XXI, p.93.  
**Language:** Sanskrit.  
**Metre:** *Anuṣṭubh*.  
**Script:** Southern characters.  
**Date:** In characters of about the 6th cent. A.D.

Text<sup>1</sup>

- 1 पितृभक्तश्शुचिर्दक्ष(ः)सत्वोत्साहप्रतापवान् (॥\*)
- 2 कदम्बानां कुले जातः श्रीमान्दामोदरो नृपः (॥१॥\*)

## Abstract

Dutiful to(his) father, pure, intelligent, possessed of courage and energy and vigour the illustrious king *Dāmōdara*, born in the family of the *Kadambas*.

1. After the text in *Ind.Ant.*, Vol.XXI.



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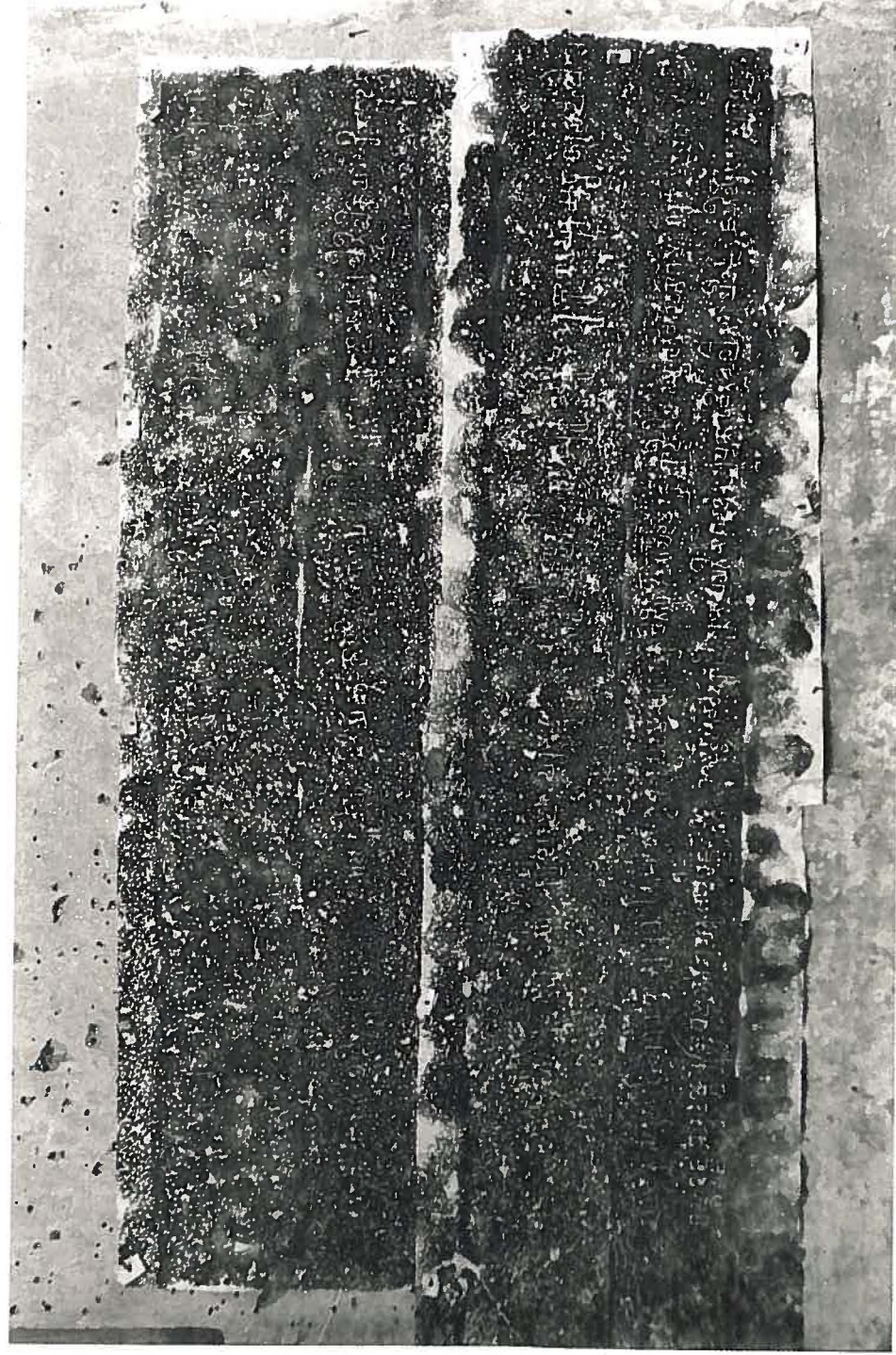
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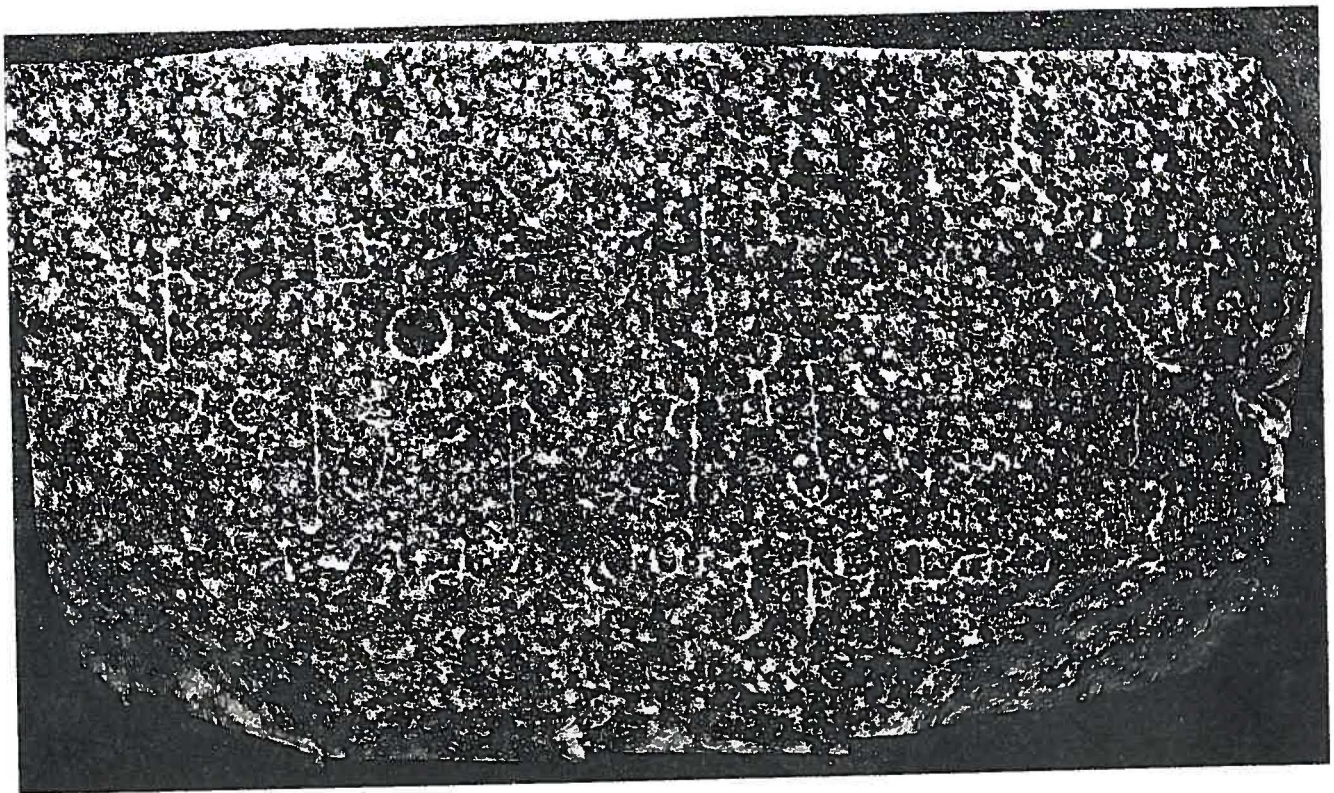


I Maḷavallī Inscription of Kadambarāja

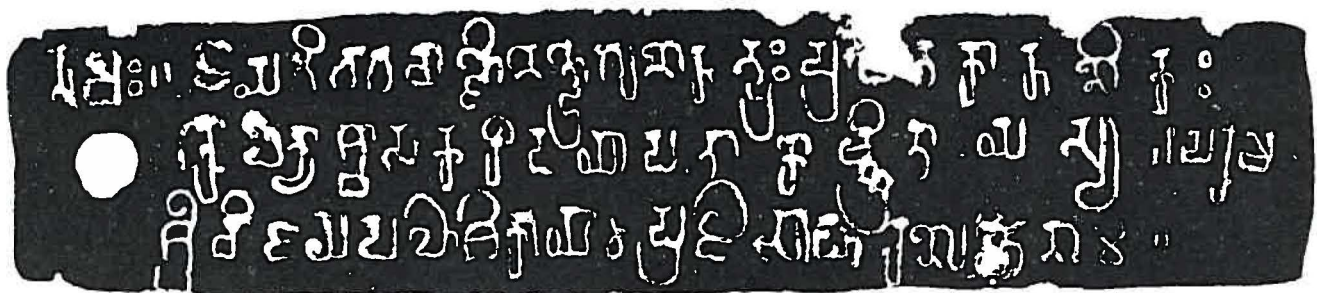




## II Candravalli Inscription of Mayūravarma



## III Halsi Plates of Yuvarāja Kākusthavarman, year 80.



i



ii a



ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

ii b

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iii

IV Talagunda Inscription of Śāntivarman

[The text of the Talagunda inscription is largely obscured by heavy black redaction marks. Only faint traces of script are visible through the gaps.]







[illegible][illegible][illegible][illegible]



ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

i

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

ii a

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

ii b

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iii a







[illegible]

This image shows a fragment of an ancient stone inscription, likely from the Tamil region. The fragment is dark and irregularly shaped, with a circular hole on the left side. It contains three lines of text in an ancient script, which is partially obscured by the dark background and the hole. The text is carved into the surface of the stone.

IX Hiṭṭa Hebbāgilu Plates of Mṛgēsavarman,  
year 7[illegible]

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥



[illegible]

iii

[illegible]

iii

[illegible]

iii

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥  
श्रीकृष्णाय नमः ॥ श्रीकृष्णाय नमः ॥ श्रीकृष्णाय नमः ॥

iv



ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ श्री कृष्णाय नमः ॥  
 ॐ नमो भगवते वासुदेवाय ॥ श्री कृष्णाय नमः ॥  
 ॐ नमो भगवते वासुदेवाय ॥ श्री कृष्णाय नमः ॥

**iiia**

[illegible]

iii

कलठिरेकुडुमयुनियुमवृत्तमु  
 यत्पद्युमदन्विष्युत्युत्तरादिप्रसङ्गम्  
 एतेषु निरूपितैः प्रत्यक्षैश्च नान्यैः  
 श्रुतैश्च

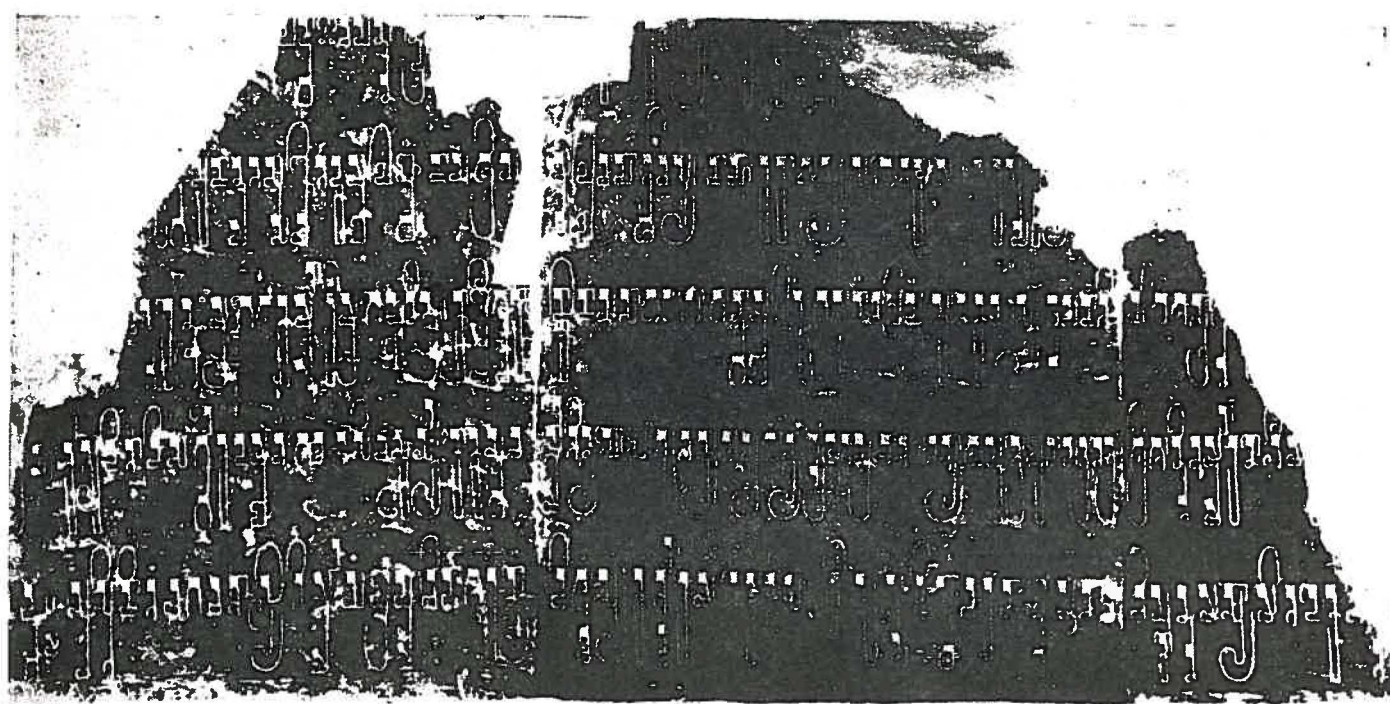
iii



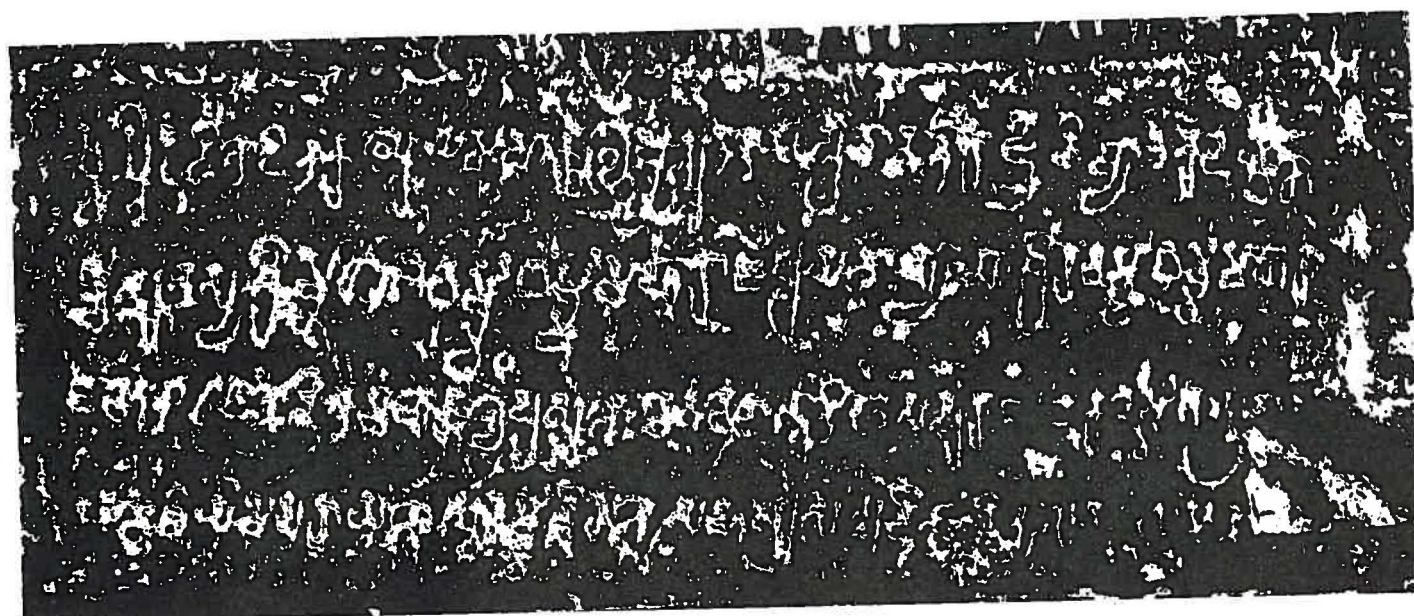




XII Banavāsi Inscription of Mṛgēśavarman



XIII Tālaguṇḍa Inscription of the time of  
Mṛgēśavarman and his queen Prabhāvatī





ॐ नमो भगवते वासुदेवाय ॥  
 शुभे शुभे शुभे शुभे शुभे शुभे शुभे शुभे  
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 शुभे शुभे शुभे शुभे शुभे शुभे शुभे शुभे

ii a

शुभे शुभे शुभे शुभे शुभे शुभे शुभे शुभे  
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 शुभे शुभे शुभे शुभे शुभे शुभे शुभे शुभे

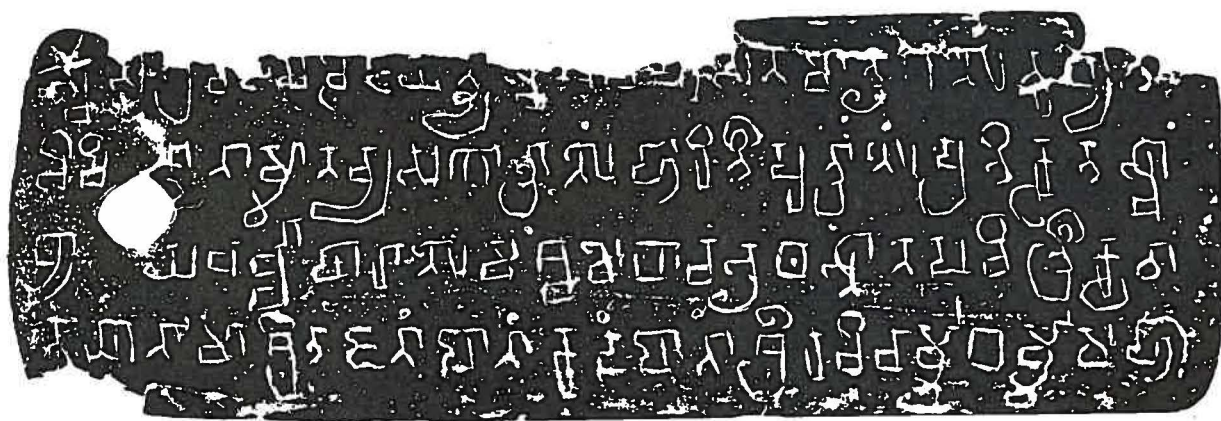
ii b

शुभे शुभे शुभे शुभे शुभे शुभे शुभे शुभे  
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 शुभे शुभे शुभे शुभे शुभे शुभे शुभे शुभे  
 शुभे शुभे शुभे शुभे शुभे शुभे शुभे शुभे

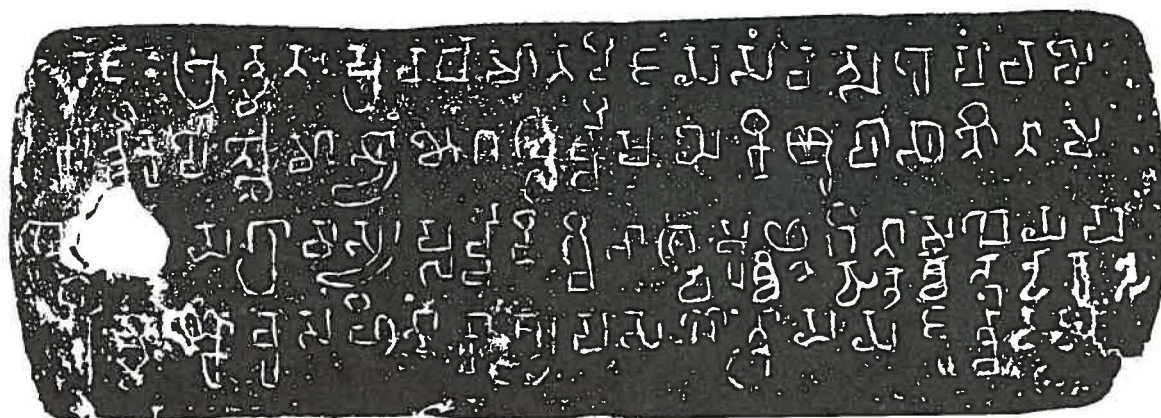




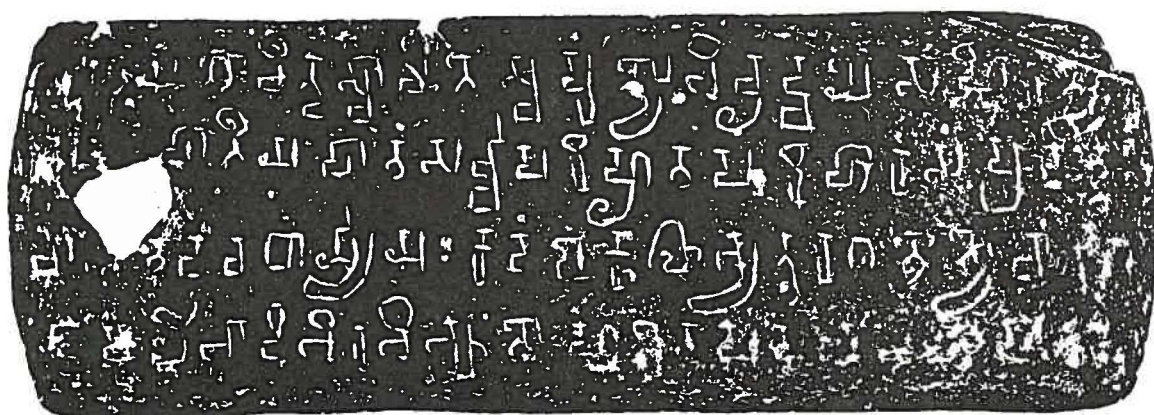




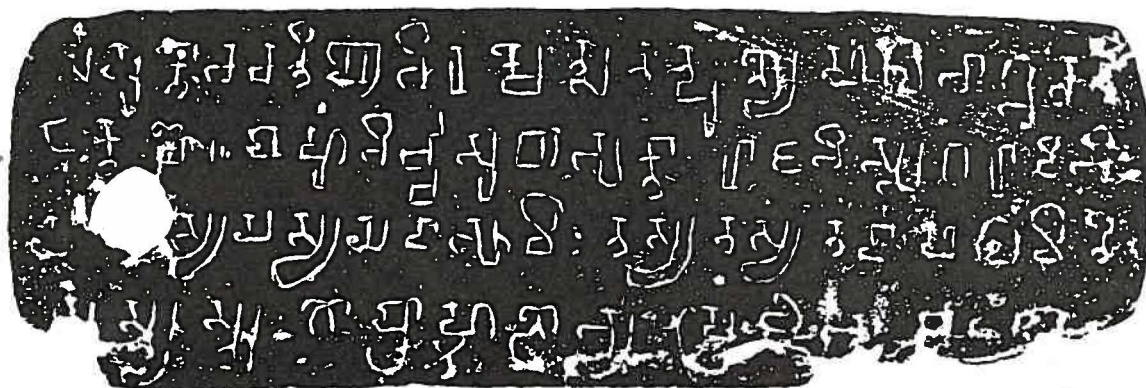
i.



**ii a**



iib



iii



ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

i

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

ii a

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iii b

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iii



ॐ नमो भगवते वासुदेवाय ॥  
कुण्टागणि प्लेट नं. १२  
वर्ष १२

i

कुण्टागणि प्लेट नं. १२  
वर्ष १२

ii a

कुण्टागणि प्लेट नं. १२  
वर्ष १२

ii b

कुण्टागणि प्लेट नं. १२  
वर्ष १२

iii



*[The fragment contains several lines of handwritten text in Devanagari script, which appears to be a continuation of the preceding passage.]*

• **Prüfung**

[illegible]

ii

[illegible]

iii

[illegible]

iii



ॐ नमो भगवते वासुदेवाय ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

i

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

iiib

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

iiia

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

iii



ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

i

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

ii a.

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

ii b

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iii





i



ii



iii



iv



ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 • ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥

i

ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 • ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥

iia

ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 • ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥

iib

ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 • ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥

iia



ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 • ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥

i

ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 • ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥

iia

ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 • ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥

iib

ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 • ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥

iia



નકલિ રતુ પાડુ કાનકુ વા " દયારી પ્રતિજ્ઞા ક્રિયા રતુ  
 શ્રવઃ પુત્રુદેવુ પિતૃ ૨ રૂપશીલ ૮૬. દેવ રૂપક  
 • કૃત્તિ પ્રતિપદ શીર્ષક મુદ્રા પુસ્તક દર્શન કૃતિ  
 નમઃ " ૮૬ કૃત્તિ ક્રિયા કર્યા પાડુ મુદ્રા : ગુરુકૃત્તિ

iiib

ય કૃત્તિ કૃત્તિ કર્યા પાડુ કૃત્તિ પ્રતિજ્ઞા :  
 મુદ્રા કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :  
 • મુદ્રા કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :  
 દર્શન કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :

iva

કાનકુ રતુ કૃત્તિ કર્યા પાડુ કૃત્તિ કર્યા પાડુ  
 • કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :  
 કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :  
 કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :

ivb

કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :  
 • કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :  
 કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :  
 કૃત્તિ કર્યા પાડુ : દર્શન કૃત્તિ કર્યા પાડુ :

v

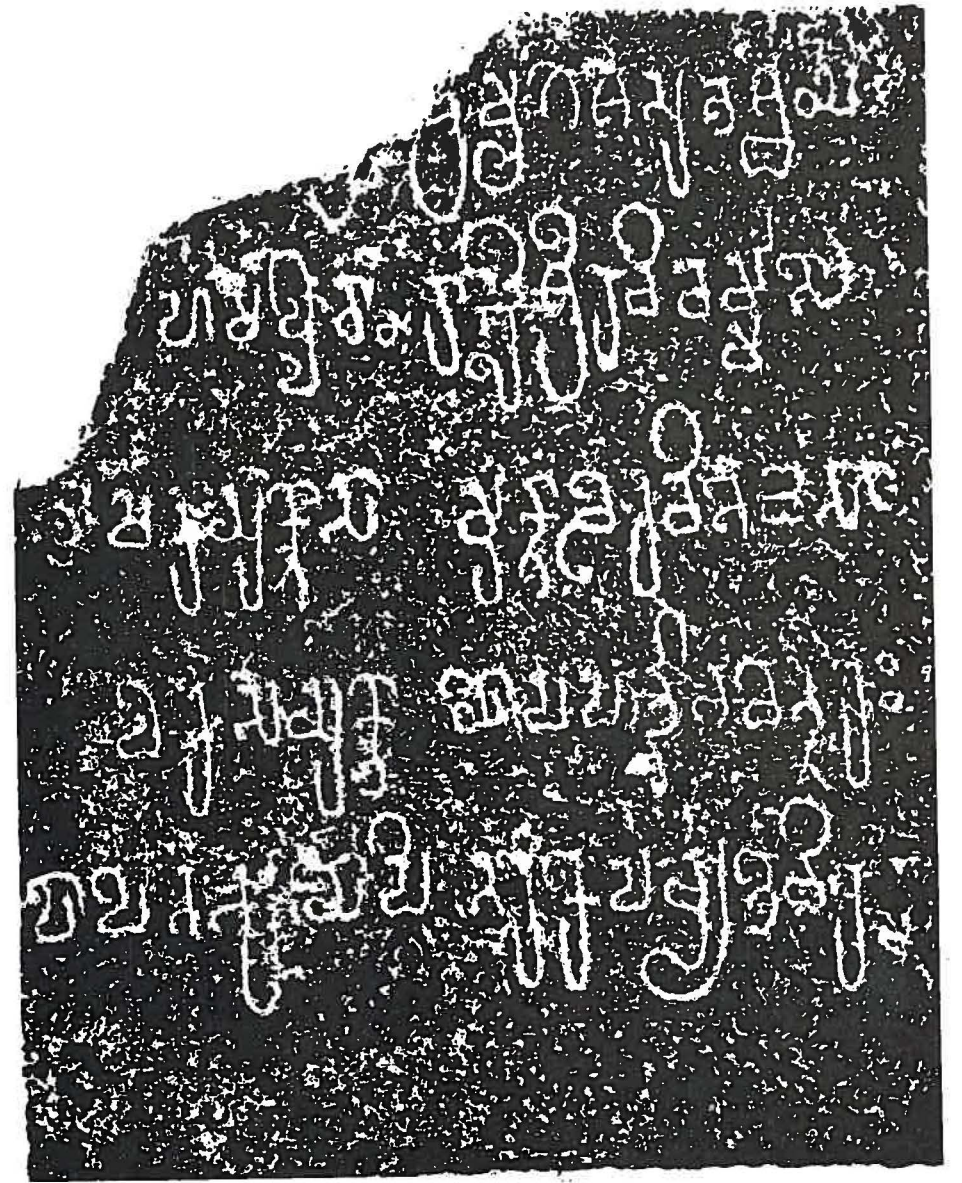








iii b





● ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥

i

● ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥

ii a

● ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥

ii b

● ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥

iii







ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

i

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

ii a

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

ii b

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iii







ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

i

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iiia

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iib

XXXI Dēvagiri Plates of Kīṣṇavarman and yuvarāja  
Dēvavarman ..

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

i

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iiia



ਸੁਖ ਭਾਗਿ ਸੁਖਿ ਚ ਖਾਣਾ ਨ ਕੁਸੁ ਭਾਗਿ ਨ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ  
 ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ  
 ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ  
 ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ ਨਾ ਭਾਗਿ

iib

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

iii

### XXXII Birur Plates of Viṣṇuvarman, year 3

[illegible]

i



ਪਸੰਦੁ ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥

iiia

ਪਸੰਦੁ ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥

iiib

ਪਸੰਦੁ ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥

iiia

ਪਸੰਦੁ ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥  
ਕਰਮੁ ਕਰਤਾ ਕਰਿ ॥ ਸੋਇ ਸੋਇ ਕਰਿ ॥

iiib



[illegible]

iva

John Jacob Astor

ivb

**XXXIII Perbaṭa Grant of Viṣṇuvarman, year 5**

[illegible] Springer

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 12 vertical columns, reading from right to left. The script is highly stylized and appears to be a form of shorthand or a specific dialect. A prominent circular hole is visible near the bottom center of the page.

ii













i



iiia



iib



iiia



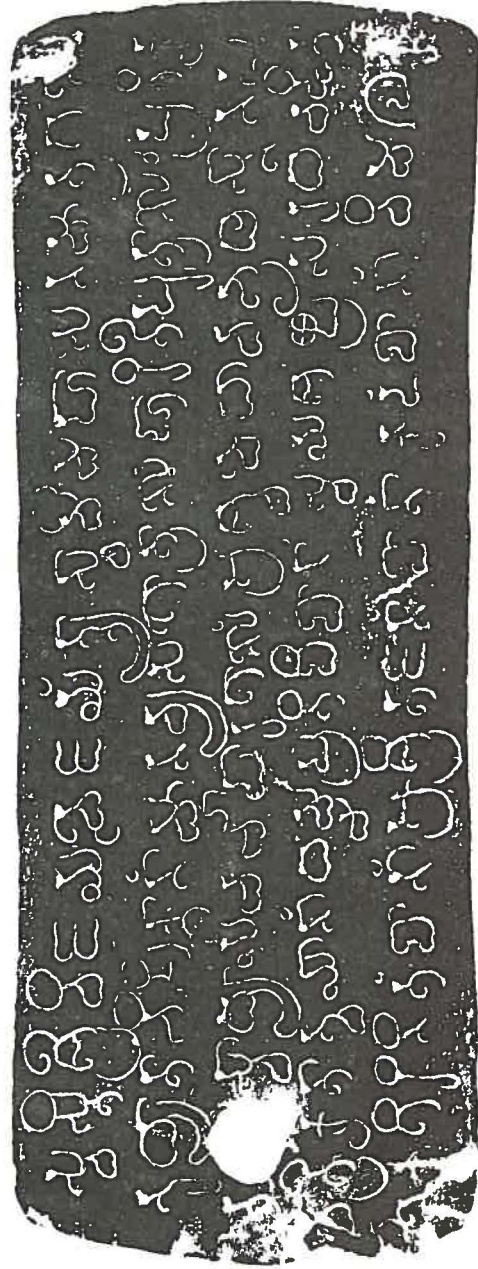


iiib

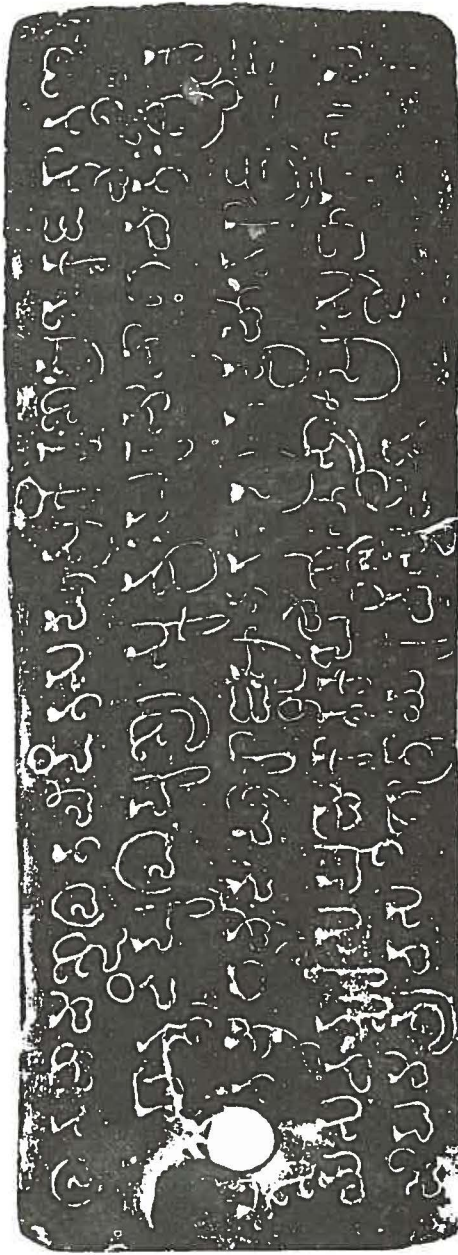


iv

XXXVI Śivalī Plates of Kṛṣṇavarman II, year 7



i



iiia



ಶ್ರೀಮದ್ರಾಜೇಂದ್ರವರ್ಮನವರು  
ವಿಜಯನಗರದಲ್ಲಿ  
ಸುಮಾರು ೧೫೦೦  
ವರ್ಷಗಳಿಂದ  
ಪ್ರಸಿದ್ಧವಾಗಿರುವ  
ಶ್ರೀಮದ್ರಾಜೇಂದ್ರವರ್ಮನವರು  
ವಿಜಯನಗರದಲ್ಲಿ  
ಸುಮಾರು ೧೫೦೦  
ವರ್ಷಗಳಿಂದ  
ಪ್ರಸಿದ್ಧವಾಗಿರುವ

iib

ಶ್ರೀಮದ್ರಾಜೇಂದ್ರವರ್ಮನವರು  
ವಿಜಯನಗರದಲ್ಲಿ  
ಸುಮಾರು ೧೫೦೦  
ವರ್ಷಗಳಿಂದ  
ಪ್ರಸಿದ್ಧವಾಗಿರುವ  
ಶ್ರೀಮದ್ರಾಜೇಂದ್ರವರ್ಮನವರು  
ವಿಜಯನಗರದಲ್ಲಿ  
ಸುಮಾರು ೧೫೦೦  
ವರ್ಷಗಳಿಂದ  
ಪ್ರಸಿದ್ಧವಾಗಿರುವ

iii

XXXXVII Bannahalli Plates of Kṛṣṇavarman II, year 7

ಶ್ರೀಮದ್ರಾಜೇಂದ್ರವರ್ಮನವರು  
ವಿಜಯನಗರದಲ್ಲಿ  
ಸುಮಾರು ೧೫೦೦  
ವರ್ಷಗಳಿಂದ  
ಪ್ರಸಿದ್ಧವಾಗಿರುವ  
ಶ್ರೀಮದ್ರಾಜೇಂದ್ರವರ್ಮನವರು  
ವಿಜಯನಗರದಲ್ಲಿ  
ಸುಮಾರು ೧೫೦೦  
ವರ್ಷಗಳಿಂದ  
ಪ್ರಸಿದ್ಧವಾಗಿರುವ

i

ಶ್ರೀಮದ್ರಾಜೇಂದ್ರವರ್ಮನವರು  
ವಿಜಯನಗರದಲ್ಲಿ  
ಸುಮಾರು ೧೫೦೦  
ವರ್ಷಗಳಿಂದ  
ಪ್ರಸಿದ್ಧವಾಗಿರುವ  
ಶ್ರೀಮದ್ರಾಜೇಂದ್ರವರ್ಮನವರು  
ವಿಜಯನಗರದಲ್ಲಿ  
ಸುಮಾರು ೧೫೦೦  
ವರ್ಷಗಳಿಂದ  
ಪ್ರಸಿದ್ಧವಾಗಿರುವ

ii



[illegible][illegible]

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 vertical columns, reading from right to left. The script is highly stylized and cursive. A prominent white circular mark is visible near the bottom center of the page.

[illegible]







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iii

XL Śivalī Plates of Kṛṣṇavarman II, year 22

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## XLI Bennūr Plates of Kṛṣṇavarman II

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## XLII Tagare Plates of Bhōgivarman

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 श्रीकृष्णार्जुनसंवादे ॥ २ ॥  
 अथ कृष्ण उवाच ॥ ३ ॥  
 द्रुपद उवाच ॥ ४ ॥  
 अथ कृष्ण उवाच ॥ ५ ॥  
 अथ कृष्ण उवाच ॥ ६ ॥  
 अथ कृष्ण उवाच ॥ ७ ॥  
 अथ कृष्ण उवाच ॥ ८ ॥  
 अथ कृष्ण उवाच ॥ ९ ॥  
 अथ कृष्ण उवाच ॥ १० ॥

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ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥  
 अथ श्रीमद्भगवद्गीतायाः प्रथमोऽध्यायः ॥  
 अर्जुनस्य सन्निधौ श्रीकृष्ण उवाच ॥ द्रुपद उवाच ॥  
 अहो भविस्यद्भारत ॥ कुरुक्षेत्रे भविस्यति ॥  
 योधया युधिष्ठिरमर्जुनं ॥ द्रुपद उवाच ॥  
 अहो भविस्यद्भारत ॥ कुरुक्षेत्रे भविस्यति ॥  
 योधया युधिष्ठिरमर्जुनं ॥ द्रुपद उवाच ॥  
 अहो भविस्यद्भारत ॥ कुरुक्षेत्रे भविस्यति ॥  
 योधया युधिष्ठिरमर्जुनं ॥ द्रुपद उवाच ॥



ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

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ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

iii

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥



XLIV Koṇṇūr Inscription of Dāmōdara.

